Evangelical Christendom.

DECEMBER, 1887.

THE MONTH.

The Universal Week of Prayer for 1888 comes early—the first Sunday in next year being the first day of the month. Our columns have already contained the invitation and programme of suggested topics for prayer issued by the Evangelical Alliance, and we now call the attention of our readers to the subject, in the hope that ministers and others in all parts of our own country will unite in making the approaching observance even more general than in past years. This annual Week of Prayer is increasingly appreciated in many other countries, and especially in distant mission fields, where the united supplications of Christians have often been followed by seasons of rich blessing. We trust the coming year may witness similar blessed results in many lands.

The Rev. C. H. Spurgeon has followed up his protest against the theological and spiritual tendencies which he believed are doing injury in the Congregational and Baptist Churches by taking the step of formally withdrawing from the Baptist Union. In so doing he declares that he has no thought of founding a new denomination. What the issue will be, however, is not yet very obvious. The students of the Pastors' College, and the large body of Baptist ministers who have gone forth from that institution, are in full sympathy with Mr. Spurgeon. If any widespread secession from the Baptist Union takes place, it will be likely to lead to an association of the seceders among themselves. Such associations or unions, however, are a matter of comparatively small importance in the case of those Christian brethren who are organized on the Independent model, as with them each separate congregation is regarded as a church in itself. A much more serious question is the effect of the controversy, and the separation it has occasioned, on the general interests of truth and Christian life. It will be found, we trust, that the attention which has been so forcibly directed to the insidious advance of dangerous errors will have some result in counteracting the evil, and arousing fresh zeal and earnestness in the declaration of the truth as it is in Jesus. Should such be the issue, there will be no need for any regret in regard to what has taken place.

The views propounded by Canon Isaac Taylor at the Church Congress at Wolverhampton have elicited a great deal of discussion, not only in the religious journals, but also in the daily newspapers and monthly periodicals. Canon Taylor affirmed that Christian missions had been a failure both in India and Africa, in comparison with the spread of Mohammedanism among the natives of

those regions. He supported this statement by statistics, but it was shown, in the course of discussion, that he had made a serious mistake in regard to India; and that, while the actual number of converts to Mohammedanism was larger than to Christianity, yet the percentage of increase was decidedly in favour of the latter. The point, however, which attracted much more attention than the question of comparative figures was the assertion that the native Africans who became Mohammedans were morally benefited by the change, while the converts to Christianity became more degraded and depraved. Unfortunately, it cannot be denied that the vices of civilization have been carried among the heathen by men who call themselves Christians; but, on the other hand, independent testimony has been given, sometimes by men who were not altogether friendly observers, to the effect that some unquestionable instances of genuine conversion do take place. The idea of Canon Taylor, however, that Mohammedanism is likely to pave the way for the reception of Christianity is in direct contradiction to facts, since it has been acknowledged on every hand that no votaries of any faith are so difficult to reach as the Mohammedans. The instance of ancient Judaism to which the Canon alludes does not furnish a parallel. That was a divine preparation for the Gospel; while the system of Mohammed is founded on its bitter and contemptuous rejection. The main lesson to be drawn from the controversy is that for great success in the mission field, we must have our traders, seamen, and settlers to be Christians themselves, so that they may not be the worst opponents of the missionary, as, unfortunately, they too often are at present.

The visit paid by the Bishops of Lichfield and Salisbury to the Old Catholics gave rise to a good deal of comment. At the meeting of the Church Association at Manchester, it was made the subject of some strictures, but, on the other hand, the idea of a closer alliance between the Old Catholics and the Church of England seemed to find favour even in some Evangelical quarters. An account published in the *Times* tended to show that the Old Catholics had made great advances towards Evangelical religion since their origin in 1870. The Virgin was to be adored only as an example and as the mother of our Lord, but was not to be worshipped as a divine being. It was also stated that the Old Catholics had given up several other tenets of Rome, such as the celibacy of the clergy, auricular confession, the use of Latin in church services, prayers to the saints, prayers for deliverance from purgatory, etc. They administered the Holy Communion in both kinds to the laity, and repudiated all pilgrimages, and all ties to the Papacy. If this account is trustworthy, it is evident that the secession of the Old Catholics from Rome is gradually bringing them closer to Protestant views and practices, and we may trust and pray that they may speedily be fully enlightened in regard to all the genuine doctrines of the Gospel.

Two events connected with the Church of England are noteworthy, as indicating the desire to support and extend the episcopate, which is characteristic of that great body. One of these is the consecration of Truro Cathedral — the first cathedral proper which has been erected since the Reformation, if we exclude the rebuilding of St. Paul's after the great fire of London. The erection of the cathedral is really due to the energy of the present Archbishop of Canterbury, who was formerly Bishop of Truro, and set himself to the task with his characteristic energy. The other event is the proposition made by the Bishop of London to have another suffragan bishop for the metropolis, who should at the same time be the incumbent of St. Michael's, Cornhill—an idea which has been very favourably received. These

things make it clear that the Church is full of energy, and alive to everything that can increase her influence in the country, although they are not exactly in the line of her spiritual efficiency.

A rather surprising and unlooked-for attack was made on the Church Missionary Society in one of the daily papers with special reference to the management and administration of the funds of the society. The gist of the attack lay in charging the society with spending a disproportionate amount of the funds with which they were entrusted on the salaries of the officials, and such-like charges. The friends of the society, however, came forward at once, and pointed out that the case as got up and presented to the public was very far from accurate. The result was rather favourable to the interests of the society, by calling forth strong sympathy on its behalf.

The Week of Prayer for Missions has begun at Mildmay, and will close next Sunday, December 4. The question of Missions has been engaging the public attention in connexion with the International Missionary Conference which is to be held in London next June. We are sorry to learn that the responses from America to the invitation to the Conference were rather scanty. The Rev. James Johnston, however, the Secretary for the Conference, has sailed for America, and we have no doubt that his personal visit will be followed with very happy results, and will call forth the sympathy which we have no doubt really exists among the American churches. Mr. Johnston was once a missionary in China in connexion with the English Presbyterian Church, although his health compelled him soon to retire from the foreign field and accept a pastoral position in Scotland, which he held for many years. The Conference programme includes a long list of most important subjects, and it is anticipated that it will prove to be the most important Conference that has yet been held in connexion with the question of missionary operations.

The 20th of November was College Sunday both with the Congregationalists and the English Presbyterians. On that day it was desired that special prayers should be offered up on behalf of colleges, with their professors and the students under their charge, especially those preparing for the work of the holy ministry. In America, a day of united prayer for colleges has been long an institution, and has been followed by striking spiritual results. Certainly, under the circumstances of our time, it is especially desirable that the Spirit of God should preserve our seats of learning from the insidious attacks of deadly error, and send forth men fully equipped for the ministry of the Word and the great task of saving souls.

The sudden death of Sir William M'Arthur removes a well-known and eminent Christian from London life and from the service of the Master in the cause of the churches. The suddenness of the event added to the deep sensation which the tidings produced. His death will be severely felt by many, for his wealth was large and his charity great. Sir William was born in Ireland, and was the son of a Wesleyan minister. He removed afterwards to London, rose into notice and influence, and in 1880 was elected Lord Mayor. While he held that office he gave a memorable entertainment to the Rev. Dr. Moffat, the veteran missionary. He paid marked attention to the various charitable organizations, and held conversaziones at his official residence in connexion with the Evangelical Alliance, the London City Mission, and the Young Men's Christian Association. On behalf of the Wesleyan body, to which he belonged, his zeal and liberality were surprisingly great. His

share with the late Sir Francis Lycett in the inauguration of the Metropolitan Chapel Building Fund, and his munificent support of that great undertaking, have earned the warmest gratitude. The generous help, also, which he rendered to Irish Methodism will never be forgotten; and of this the M'Arthur Hall, of the Wesley College, Belfast, will remain an enduring memorial.

LITERARY.

The thoughts and affections of the Christian Church cannot find any theme more congenial or more inexhaustible with which to occupy themselves than the character and life, the words and deeds, of Jesus of Nazareth. In history, His figure stands forth in its wonderful distinctness and elevation—sublime, unapproachable, and unique. To all who believe on Him, Christ appears in His gracious glory as God dwelling among men, winning them to Himself, filling them with His Spirit, and leading them onward to eternal life. But those blessed and mighty truths connected with Christ's atoning work do not exhaust all we may know of Him. The circumstances of His earthly lot, His surroundings in the land and age in which He appeared, His personal relations to the individuals and classes with whom He came into immediate contact,—these, in a thousand little details, are well worth our regard. The subject is so attractive that the study of it seems only to whet the appetite for further study. We are very glad to find, therefore, that "The Life and Words of Christ," by Dr. Cunningham Geikie, Vicar of St. Martin's-at-Palace, Norwich (Cassell and Company), appears in a portable form in one octavo volume. It is a book replete with information, interestingly written, and animated throughout with an elevated and devout spirit.

The great place occupied by St. Paul in the mind and studies of the Church has, perhaps, drawn attention a little away from him who was the spokesman and, so to speak, the foreman of the twelve who were the closest companions of our blessed Lord during the period of His earthly ministry. St. Peter, however, was a remarkable character, with a distinct and forcible personality, warm-hearted, brave, and impulsive, fitted to be a leader of men, and yet touched with some infirmities that brought him into painful and humiliating positions. His career, both before and after Pentecost, is well worth careful study, and we are glad to recommend, in that connexion, "Studies in the Life and Character of St. Peter," by H. A. Birks, M.A., Trinity College, Cambridge (Hodder and Stoughton).

Courageous words and deeds of bravery have always been needed in any great movement, whether it were for the vindication of justice, the tasks of philanthropy, or the purification of religion. The leaders of the Salvation Army have certainly shown that they possessed the intrepidity necessary for the aggressive work they undertook—the enterprise of gathering in the outcast multitudes to the fold and Church of Christ. In "Popular Christianity," by Mrs. Booth (Salvation Army Book Depôt, 101, Queen Victoria Street), we have a series of lectures delivered by that lady in Prince's Hall, Piccadilly. They are trenchant, vigorous, and stirring, and very well worth reading. The hypocrisies of our time have the veil snatched away that hid their true character, while the great verities of Christian faith and duty are plainly and powerfully urged.

The "Life of William Morley Punshon, LL.D.," by Frederick W. Macdonald (Hodder and Stoughton), gives in a lively narrative the career of a remarkable

man. Dr. Punshon was probably the most popular of the Methodist preachers of his day, and the best known beyond the bounds of his own Church. He had a declamatory style which was very effective with the mass of hearers, but in addition to his oratorical powers, he possessed other gifts and excellences which were not so well known to the general public. The inner history of the man is brought out in Professor Macdonald's biography, as well as the outward incidents of his career, and the whole makes an interesting and stimulating record.

The "Life and Work of the Seventh Earl of Shaftesbury, K.G.," by Edwin Hodder (Cassell and Co.). This is the popular edition of a book which has already become well known and been highly appreciated. Besides containing a portrait of the great and good Earl, it is adorned with a number of illustrations depicting various scenes and incidents. The life of Lord Shaftesbury was a singular and remarkable one. His philanthropic services, extended over so protracted a period of years, have given him an eminent and enduring place among English worthies. The book is well worth possessing, and very well worth reading.

"The Englishman's Bible," by Thomas Newbery (Hodder and Stoughton). This is the large-type edition, in three volumes, of a book which we noticed favourably on its first appearance. The amount of information conveyed in the introduction, especially in regard to some peculiarities of the two sacred languages, Hebrew and Greek, is really surprising; and the peculiar system of distinguishing marks and types carried throughout the printing of the whole of the books of Scripture, adds greatly to the clear understanding of the niceties of diction employed by the inspired writers, and brings out all the shades of meaning. Even irrespective of these advantages, the work is so beautifully printed and got up that it is a pleasure to use it. Mr. Newbery is well known for his devoted attachment to the Sacred Scriptures, and we must heartily recommend this book to all readers in search of a good edition of the Bible. We may further mention that "The Tabernacle and the Temple" is a supplement to the large-type edition of "The Englishman's Bible," and contains notes on the Tabernacle in the Wilderness and the Temple of Solomon as compared with that of Ezekiel. It is splendidly illustrated with a map and engravings.

"The Royal Year" is a chronicle of our good Queen's Jubilee, by the Rev. Charles Bullock, B.D. (*Home Words* Office), and is a sequel to "The Queen's Resolve," by the same author. It contains a clear and pleasing narrative of the incidents connected with the late Jubilee celebration, and is adorned with a considerable number of illustrations; making altogether a readable and pleasing book.

The Religious Tract Society renders a service of such magnitude in the diffusion of wholesome and interesting literature that it would be difficult to speak of it too highly. Their various periodicals circulate through thousands of homes, carrying light and comfort everywhere. In the form of yearly volumes, these periodicals form one of the best gifts of the Christmas season. The choice and numerous illustrations set off a most varied and instructive mass of articles, tales, and miscellaneous papers, all readable and instructive. The *Leisure Hour*, *Sunday at Home*, *Child's Companion*, *Cottager and Artisan*, *Our Little Dots*, etc., we would most cordially commend to our youthful or more advanced readers.

A stranger standing in the Glasgow Necropolis and reading the inscriptions on the tombs there, might perchance alight on an elegant pedestal surmounted by a statue, both forming a public monument to a distinguished citizen of Glasgow. On deciphering the name thereon, for the monument is not of yesterday, he would discover it to be that of William McGavin, author of *The Protestant*, who died in 1862, and who has well been termed by his latest biographer "the Merchant Evangelist." When a boy, young McGavin is said to have wished he might have the pleasure of putting silver money into the church plate on the Sabbath-day. Growing up to manhood, and brought up well by his parents, he became a deacon in the Glasgow Congregationalist Church, of which the Rev. Greville Ewing was pastor. His moral and spiritual activities took the widest range, and embraced every agency for doing good in Glasgow. Hospitals, Sunday-schools, Tract and Missionary Societies were all to him as Gospel nets in the work of the Redeemer. Besides being an active evangelist and man of business, he was much occupied with his Christian literary labours, the last work that came from his pen being two papers on "Amalek and the Kenites," which he had completed when called hence by the last messenger at the age of fifty-nine years. He wrote many sermons and letters, some of which are preserved in the earliest published account of his labours, but his greatest work and most enduring monument is *The Protestant*, a weekly periodical which ran a course of fully four years. It is a controversial paper which treats of the difference between Catholic and Protestant doctrine and worship, and expounds with fairness and lucidity the tenets of each. If a good book is for all time, as is said, this work of Mr. McGavin should have a permanent value. It presents a view of Popery which those who only see its fair and plausible exterior can have no idea of; it strips off the mask in which that evil system envelops itself, and lets it be seen by the light of its own expressed ideas and declared doctrines. Mr. McGavin was led into this controversial treatise through some unguarded expressions of Popish partizans, who wrote publicly in the Glasgow prints of the sanctity of a new Romish chapel which was being constructed in Glasgow. He resented this pretension to holiness on the part of any church building, and a correspondence with Catholic opponents led him into starting a paper of his own to promulgate his views on the whole question of Popery *v.* Protestantism. This statement of Mr. McGavin's object will help to give an idea of the contents of his work, which traverses the whole ground of Romish doctrine and practice, which, by the way, are not always in harmony. When Rome is threatening us in all directions, a work of this kind will help us to fix our moorings more securely. As it is, however, too long for most readers, we are glad to see an abbreviated form of it published for one shilling, post free, by Mrs. Maria Deacon Peddie, 8, Granville Terrace, Edinburgh, entitled "Biographical Sketch of the Life and Work of Mr. William McGavin," followed by notes from McGavin's *Protestant*. Copies of this little book can be had from Mrs. Peddie on application.

STRUGGLING FOR HOLINESS.

STRUGGLING for holiness is by many regarded as the best evidence of holiness. Men are regarded as saints who put forth a great deal of effort in the pursuit of righteousness. Men in India who travel on foot 500 or 1,000 miles, under circumstances that aggravate the difficulty of the enterprise, to reach some sacred shrine, are looked upon as eminently righteous. The question is not, Do they obtain what they strive after? Their striving is regarded as itself the best evidence of holiness. Not merely among Hindus does this way of viewing the matter obtain; it is also found among Christians,

Many biographies of good men are largely taken up with the account of their struggles after holiness. We are told of the deep sense of their own sinfulness, the tears, the earnest pleadings, the fastings, the perpetual conflicts, and we are expected to recognize them as holy because of this constant endeavour to be holy. And many have been led by these portraitures to conclude that all that Christianity can do for us is to awaken us and stimulate us to such ever-renewed efforts to beat back sin and follow hard after holiness. But is this what the Bible calls holiness? We do not call it health when a man, conscious of some severe illness, takes great pains to procure the help of physicians, and gives all his attention to the one matter of battling with the disease that beats him. We look on to see what is the issue of the conflict, and do not expect to regard him as possessed of health until his conflict has terminated in victory. Many men go all their days battling with disease without overcoming it, and many go all their days battling with sin without overcoming it. It is so far a good sign when a man knows his sinfulness, as it leads us to hope that he will avail himself of the means of deliverance; nor can he be too much in earnest about it; but it is of the utmost importance that he should wage the battle with the armour of heaven, conspicuous in which is the helmet, hope of salvation, the expectation of deliverance, and faith which brings the future near. Striving for holiness is not itself holiness, and should never be confounded with it. The world looks on admiringly because of the penances and austerities and mortifications and tears and prayers and vigils with which some seek for holiness; but we are told that without holiness itself no man can see the Lord. Holiness is not an achievement, but a gift. Our efforts and struggles bring us, or should bring us, to the recognition of our utter inability to purify ourselves; and happy is he who reaches the point of self-despair, realizing that he is utterly bankrupt of the ability to emancipate himself from sin. He is then in a fair way to perceive that what he himself, with all his self-tutoring and self-condemnation, is impotent to accomplish, Christ willingly undertakes to accomplish. When he ceases from the absurd enterprise of bringing a clean thing out of an unclean, there is an opportunity for Christ to show what He can do in the way of saving men from their sins. We are not under the law, but under grace, both as regards justification and sanctification. "Sin shall have no more dominion over you," is the promise distinctly made to believers, for the reason that they are not under the law, but under grace. That is to say, we are not left to our own efforts, but the power of Christ comes into our hearts to do what we cannot do. We reckon ourselves dead unto sin, by reckoning that He who died for us and rose again is with us and in us, and that sin has to encounter not us, but Him. Recognition of Christ is victory. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

Men are brought out of darkness into God's marvellous light, that they may minister to their fellow-men, becoming lights in the world, holding forth the word of life. But in order that they may be free to engage heartily in this service, it is necessary that their powers be liberated from the necessity of carrying on a continuous warfare within. There is enough to engage the utmost powers of every man in the outer world, in efforts to impart to others what God has shown to him. When the thirst of his own soul is satisfied in Christ, rivers of living water flow forth from him. But sin unsubdued within him, disables him, compelling him to give his chief attention to himself. Full salvation is the liberation of all our powers from the thraldom of sin, that they may be used by Christ for extending that kingdom which is righteousness, peace, and joy in the Holy Ghost.

"I write unto you young men," says the Apostle John, "because ye are strong, and have overcome the wicked one." Again, "He that is born of God keepeth himself, and that wicked one toucheth him not." The victory here spoken of is doubtless the victory over inward sin, whereby a believer becomes fitted to engage in the work of battling with sin in the open, and seeking the deliverance of those who are led captive of Satan at his will. The great aim of the Prince of this world is to keep the believer occupied with himself, to keep him engrossed in introspection, and fighting in his own strength with one that is stronger than himself. But the faith whereby we recognize the power and readiness of Christ to meet and discomfit our inward foes, and cast them out as He did the unclean spirits of old, delivers us from the necessity of spending all our moral and spiritual strength in fruitless efforts, and sets us free for the work of battling him who is entrenched in the hearts of others.

"Christ is made of God unto us wisdom,

righteousness, sanctification, redemption." In Him we have these, in ourselves never. "The law of the Spirit of life in Christ Jesus maketh us free from the law of sin and death." Christ is our holiness, and is so for ever. The earth never becomes independent of the sun, so that it can shine by itself; and the believer never becomes independent of Christ, so that he can walk in his own holiness. Take away the sun, and the earth is enveloped in its primitive darkness; take away Christ from the saint, and the sainthood is gone, sin is in its old ascendency.—GEO. BOWEN.

POWER AND ORGANIZATION IN THE CHURCH.

THAT the self-perpetuating power of Christianity is attributable not to the extent, strength, or unity of organization, but to its adaptation to the spiritual demands of the race, is inferable from the obvious ground of Christ's sublime confidence in its ultimate and universal triumph. The simplicity of His final commission to His apostles, characterised as it was by the entire absence of direction or counsel as to the organization of the Church, and the calm prophetic assurance with which He sent forth the apparently feeble band of His followers, illustrate His absolute reliance upon that deep, divine philosophy which He had expressed in the marvellous declaration, "And I, if I be lifted up, will draw all men unto me." We may not define to our minds that conception of influence and power which prompted these words, but they do indicate that amid all the possible forces and agencies by which His kingdom might be established and extended in the earth, His own personality rose into such eminence as to make everything else seem secondary and comparatively insignificant. Such was His consciousness of power, and of personal relationship to all sincere seekers after the truth, that upon these, and these alone, He based the prophecy of His ultimate and universal reign. Every question drives Him to Himself for its answer. Does the anxious inquirer look doubtfully towards the end of his endeavours, and ask, how he can know the way to the Father? Christ responds: "I am the way, the truth, and the life. No man cometh unto the Father but by me." His consciousness of personal power and relationship cover all the grounds of perplexity, all conditions of the highest spiritual attainment for the individual. But change the scene; behold Him as He is about to withdraw His visible presence from the world at the beginning of a great and decisive movement, when He commissions a few disciples, who only represent the "weak things of the world," to go forth into the world to "confound the things that are mighty"—to fight against ignorance and superstition, and prejudice and hate; "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How does He answer all the questions which the fearful odds suggest? How? He finds the answer in Himself again: "Lo, I am with you always, even unto the end of the world." What consciousness of power! It is marvellous; it is divine!

In the presence of such facts and indications one is almost ready to say that the spread and triumph of the Gospel are to be entirely independent of organization. And the first successes of the apostolic ministry afford but little to rebuke or correct such inference. But when we transfer our observations to the present, what a contrast is presented! Now we meet with organization everywhere. So prevalent is it, and so thoroughly does it direct the energies of the Church, that we are in danger of losing sight of the prime importance of individual power, and of forgetting the presence of the living Christ. The last century has witnessed a wonderful organic development, and made the contrast in this respect between the present and the apostolic age greater than ever before. The Church itself, considered with reference to its several branches or divisions, and to what is considered essential to, and distinctive of, each denomination, is a grand and altogether singular array of organised forces; in all the range of intellectual, moral, and social activities there is nothing to compare with it. Even with respect to the incidental features of its mission and work, this tendency to organization is manifest. Missionary work has ceased to be simply a work of individual faith, sacrifice, and heroism. It is a grand system of evangelistic agencies and endeavours, of which the most sanguine faith, 100 years ago, had no prophetic vision. The work of religious instruction among the children and young people is organised. We have societies for this purpose and for that—for every purpose great and small—for religious instruction, for general education, for benevolence, for spiritual culture. "We can

do nothing without organization," is almost an accepted truism in our time, which, possibly, we are in danger of substituting for the reverent boast of individual faith: "I can do all things through Christ that strengthneth me." If we need any admonition, it is, perhaps, that we beware lest we be found crying, "Great is organization!" and making it the ground of hopes which should be based only on our living, omnipotent Lord.

Far be it from us, however, to declaim against organization in any field of Christian endeavour. As we have said, it is a singular development—so singular indeed that it suggests its own glorious destiny. It practically symbolizes the unity of God's people. Atheism has produced nothing like it. Benevolence, philanthropy, education, science, philosophy—none of these, good as they all are, has so systematized its endeavours and organized its forces for great achievement. Christianity has, indeed, proved itself to be pre-eminently the regenerating and organizing force of human society. There is hope for the world in this fact. The only condition requisite for the speedy triumph of the kingdom of our Lord and His Christ is that the elements of power on which the Master based His assurance in the hour when He found an answer to all doubt and discouragement in the resources of His personal power and influence, and by which the grand success of the personal ministry of His apostles was achieved, shall be united with that organization, in all departments of Christian activity, which is characteristic of our day.—*Northern Christian Advocate.*

WHAT HINDERS THE BLESSING.

An Address to Ministers, by the Rev. Alfred Norris.

(From *The Christian.*)

The name of our hindrances is legion. To all of them we are all more or less subject. Some of the most common may be classified thus: 1. What we find in ourselves. 2. What we have to face in our churches.

I. What we find in ourselves:

1. *There may be a want of fidelity in prayer.* It is not that prayer is neglected or disesteemed. But there may not be that continuance in prayer which, like Jacob wrestling, wins the blessing; nor that opening of our natures in prayer which enables God "to search us and see if there be any evil in us," as the sunlight searches the field, or the wind the deep places of the forest. Even in prayer, we may keep doors closed upon a secret sin, and refuse to let Him cast it out, and "lead us in the way everlasting."

2. *There may be a want of fidelity to conscience.* We may refuse to listen to the finer whispers and monitions of God's viceroy in our bosoms. We may blight and pervert our moral sensibilities in their tenderest places; and so hinder their full growth and fruitfulness. We may forget Paul's word, "To him that esteemeth anything to be unclean it is unclean." And again, "Happy is he that condemneth not himself in that which he alloweth."

3. *There may be want of fidelity to the Scriptures.* Biblical criticism may have disturbed our faith, or, at least, caused us to suspend our opinions, on the authority of this or that portion. But the Word of God is still there. And the will of God is still there. And the salvation of God is still shown there. Woe unto us if we preach our own fancies, and opinions, and theories, and not the Gospel.

4. *There may be want of fidelity to ourselves.* What different men we may be in the pulpit and in the home! In the one, hopeful and buoyant; in the other, gloomy and despondent. In this one, full of saintly counsels; in the other, full of ill-temper, tyranny, peevishness, and spite. If our wives, and children, and servants told out all they knew of us, would our congregations afterwards esteem us so highly, or accept us as such reliable leaders in life and teachers of truth?

5. *There may be want of fidelity in our subjects of private conversation amongst our people.* They will talk readily enough to us about art, science, literature, and the new things of the ever new day. And this is well. God forbid we should lose our interest in this! But are we sufficiently on the alert to catch opportunities for a word on religion? Are we sufficiently interested in the people to esteem their spiritual interests as being ever supreme. Are we always eager enough or brave enough with the "word in season" which is so good?

6. *There may be attempts to do most that for which the Holy Spirit has not fitted us most.* "There are diversities of gifts, but the same Spirit." "God hath set some in the

church apostles, prophets, teachers, helps, governments." We may over-esteem conversion and under-esteem edification. There is a closer connexion between edified saints and converted sinners than perhaps we think. One helps the other. Let us understand what our gift is, and exercise that. "One man soweth, and another reapeth." We shall thus all help the harvest.

7. *There may be an under and exaggerated care for our families.* On many ministers' hearts there must lie a heavy burden as to how they shall find food, raiment, education for their children; how secure some adequate provision for their wives. Many of our churches are verily to blame here. Still, if we be faithful to our Lord in our work, may we not appropriate the old promise, "Leave thy fatherless children; I will preserve them alive: and let thy widows trust in me"? And if we ourselves presently find our only refuge in the workhouse, the memory of good work and the presence of the loving Master will enable us at least to bear its ghastliness and its gloom.

II. What we have to face in our churches:

1. *The late hours of labour, and the intense devotion to pleasure.* The first is the peril of the poorer people; the second is the peril of the richer people. They are both exhausting and paralysing to the spiritual nature. Many forget that they have spiritual natures and spiritual destinies. They come to church outworn by the work and pleasure carried on all the week and till so late on Saturday. They have no ear for God's Word, no heart for God's message. How in such assemblies can "the Word of God have free course, and be glorified"?

2. *The extreme attention now paid to mere personal, sensual comfort in places of worship.* How easy are the hours, how soft the seats, how warm the air! The music must be without a mistake. The sermon, whatever its subject, must be short. If it is "beautiful," no inquiry is made as to whether it is useful. The old idea of meeting together to worship God is giving place to the new idea of hearing man. And this must be a change for the worse.

3. *The treatment that Sunday now receives at the hands of its friends and foes.* By semi-use, mis-use, non-use, it is in peril of passing from us. The whole world is being given up to clamour of toil, whirl of pleasure. For many there is no pause in which, like Elijah, they may hear the "still, small voice;" no seclusion in which, like John, they may be "in the spirit on the Lord's-day."

4. *The excessive newspaper and magazine reading which distinguishes our day.* This tends to over-load and enfeeble the mind, to dissipate its reasoning powers, to indispose us to grover and more sustained efforts of thought.

5. *There are unbalanced and inharmonious marriages.* I mean by this the union of men and women of different religious trainings and convictions. The evils of such unions between Protestants and Roman Catholics are manifest enough. The evils of such unions between members of the Free Church and the Established Church ought also to be manifest. It means sometimes that religious worship is given up altogether, or that conviction is given up to convenience, and that one agrees to accept the Church of the other—generally the Church selected being the most favoured and influential, or that they separate on Sundays, man and wife each going their own way; or that they agree to a compromise and attend, say, the Established Church in the morning and the Free Church in the evening. All of this is weakening to the moral nature, casts a slight upon the august properties of religion, trifles with personal responsibility, and prevents that individual and family devotion which is so helpful in our churches.

6. *There is the isolation of Christians, and the reticence of speech upon spiritual matters among themselves.* People will talk together eagerly and earnestly about art, science, travel, trade. How shy they are about religion! They have a knowledge of God, and of His goodness; but they heard it as misers their gold. Surely such knowledge is for spending. How many a young man might be saved from unbelief if his employer spoke to him! How many a young woman might be saved from temptation by vile men if her mistress spoke to her kindly and wisely, and lived what she said! How many a mother of a family, crushed to the earth with cares, might be lifted up by a word of spiritual comfort! How many a business man on the verge of suicide might be helped to healthier thoughts by a word in season, in the railway carriage or the counting-house! "They that feared the Lord spake often one to another." "Exhort one another daily whilst it is called to-day."

7. *The blessing often is hindered because we nourish false expectations of what it really is*

and where it may be *found*. It is spiritual and not material, internal and not external. Yet how eager we are after material and external things! We desire money, fine clothes, fine houses, accomplishments for our children, personal rest and retirement for ourselves in old age. But none of these things are promised to the saints and workers of the New Covenant. To be born again, to have our spirits strengthened so that they shall govern the flesh, to have our spirits fertilized so that they may bring forth fruit, to have our spirits instructed so that we may win our fellows into the kingdom of God and the Church of our Saviour Christ,—in the power for this, and the delight in this, the blessing shall be found.

In our respect for fashion and custom, we are in danger, all of us, of forgetting that "the fashion of this world passeth away," "but he that doeth the will of God abideth for ever." In our possession of so much safety and certainty for life in travel and trade, we are in danger of forgetting to say, "If the Lord will, we will do this or that," and that "our life is but a vapour that appeareth for a little while, and then vanisheth away." In our eagerness to see fine pictures and great people, we forget that the prime blessedness, after all, is that of "the pure in heart, for they shall see God." In our childish mourning over misfortune and loss, or narrowed circumstances, we forget that although "the foxes have holes, and the birds of the air nests, yet the Son of Man had not where to lay His head;" and that we, too, like all who preceded us, are "but pilgrims and strangers upon the earth."

Is not this devotion to the material, and absorption in the external, one of the commonest and chiefest hindrances to the blessing that, if we were wiser in our ambitions, would most surely come?

THE LAND OF HUSS.

SOME RECENT EVENTS IN MISSION WORK.

[From an Occasional Correspondent.]

May, 1886.—Dedication of rooms first Y.M.C.A. in Bohemia. Statutes, after much difficulty, were sanctioned by Government. The Y.M.C.A. has *legal* right to establish branches anywhere in Bohemia, where ten young men are accepted as members.

June, 1886.—American Mission forbidden to hold services in chapels, as such.

September 12, 1886.—Worship resumed in Prague Chapel, no longer in the eye of the law a chapel, but a dwelling, because a helper lives in it.

September 22, 1886.—Dedication of pleasant chapel in Stupitz. At this point meetings in '78 and '79 were broken up by police nearly every Sunday, until efforts of Evangelical Alliance secured for the Stupitzers much-needed freedom.

October 13, 1886.—Miss Reitinger, member of the Mission Church in Prague, started for America to help as Bible-reader among Bohemians in Cleveland, Ohio.

October, 1886.—Publication in the Bohemian language of a "Historic Origin of the Bible." American Tract Society has duplicate stereotype plates for this work for Bohemians in America.

October 30, 1886.—Worship resumed in Prague—Weinberg Chapel. The law now regarding it as a dwelling, because a helper lives there, with bed at one end and study table at the other.

November, 1886.—Member of American Mission Church sentenced to a month's imprisonment for remarking to two boys, at a time when a group of Romanists were worshipping before the statue of Nepomuk: "Those who worship wood and stone are heathen."

December, 1886.—Legal organization of a society to work for the best of fallen women in Prague.

March 19, 1887.—Helper Kostomlataky, of the American Mission, on reaching Pisek, where he had been invited to hold Bible meetings with our members and guests, was arrested at the railroad station and taken to prison. All his books were confiscated; even his request to retain his Bible was refused.

March 26, 1887.—Mr. Kostomlataky, by order of the highest authorities in Prague, was released from prison.

April 20, 1887.—The Archbishop of Prague appeals to the Governor of Bohemia to protect his Roman Catholic followers from the inroads of the Free Church—that is, the church established by the American Board.

May, 1887.—Semi-monthly meetings established in an ill-reputed hamlet near Stupitz, in the house of one who had been the terror of the neighbourhood, and who had been five times in prison for his crimes.

May 10, 1887.—Highest official in Pisek, a city of 14,000 inhabitants in Southern Bohemia, forbids a helper of the American Mission, Mr. Valis, from holding Bible meet-

ings with members of the Free Church there and invited guests.

June 19, 1887.—The Governor of Bohemia answered the appeal in behalf of religious liberty in Pisek most favourably, stating that we had the *full right* to hold such meetings, and that in the exercise of this right it was not necessary to wait for any permission from the authorities.

June 20, 1887.—The Rev. A. W. Clark, as representative of the work of the American Board in Bohemia, was summoned before the Criminal Court of Investigation to answer a long list of false charges against himself and helpers as disturbers of public peace and revilers of the Roman Catholic Church and the Pope. Before and after this date many witnesses were summoned in this case.

July 2, 1887.—Two young men, converts at our stations, after enjoying three years' special training, started for America, to continue their studies at Oberlin, Ohio. They will then work for the Bohemians in America.

July 23, 1887.—Official notice was sent to Mr. Clark that the Royal and Imperial Judicial Department of Prague had dismissed the case against him, as the charges were without *foundation*.

July, 1887.—Two important books published in Bohemian—Bunyan's "Holy War" and Dr. Boyd's "Way of Life."

August, 1887.—Former pupil of Krabschitz Seminary, the W. Holyoke, of Bohemia, goes to Labrador as wife of a missionary.

September, 1887.—The Prague Mission, American Board, contributes three helpers to the Bohemian work in America: Mr. Reitinger, who has had some years of special training, and Mr. and Mrs. Paulu. Mr. Paulu, a converted Romanist, has enjoyed four years' special training, and since that time three years of practical work in the mission at Prague. Mr. and Mrs. Paulu join the Rev. W. Adams in Bohemian work in Chicago. Surely the American Board, in its efforts at Prague, is helping the home missionary work of America, having thus within a year furnished six helpers for the labours among Bohemians in Cleveland, Chicago, and elsewhere in the home field. All publications in the Board's work in Bohemia are of immediate use among the ever increasing number of Bohemians in America.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

November 17, 1887.

Once more is evil budding forth and bursting out ghastly in high places, occasioning throughout the land an indignation easily accounted for, not so much against the evil-doers as against the party in power, under whose shadow such disgraceful complicities have been carried on unchecked. Unblushing sales of the distinctions of the Legion of Honour, to procure money for satisfying the lowest of vices! The vast proportion of the people are honest at heart, and consequently the disgust felt is universal. A journal, with some degree of good sense, states the case thus: "That men whose profession is of general or universal usefulness to the world, men whose ultimate aim is not wealth in gold, should be stimulated and rewarded by the distinctions of the Order, is perfectly just. Honour to whom honour is due. But to bestow the very same honourable distinctions on the tradesman or the merchant, whose principal merit is that of having toiled for money, and who seeks and panders for the decoration in order to gain more by the publicity it enables him to give to his wares, is hateful. The red ribbon has in the public mind various meanings; if on the breast of a soldier or sailor, for instance, it means honourable deeds; if on the breast of a man of finance or commerce, it means money gained. Not so surprising, then, if the latter pays money with money. Why have the same decoration for both? Why not have rewards of different nature for different kinds of eminence, especially for rich men, who give money patriotically, for instance, to help to extinguish the National Debt?" In all this the nation suffers; the dastardly conduct of the few is imputed to the many. The seed of godlessness has found in these few a congenial soil, and has rapidly developed. Sharp, quick repression might save the Government, but to seek for the extensive ramifications would be only to perpetuate evil, and foment discord. Of course, monarchical parties prick up their ears, and feel the national pulse. All this tells upon religion immensely. Distrust in man, if taken proper hold on by earnest evangelists, may throw many into the Ever-

lasting Arms. Man's extremity is God's opportunity. The call to Christians is intense to stop gnat-straining, always accompanied by camel-swallowing, and to set loose the wheels of the everlasting Gospel.

There is a small but interesting movement perceptible among the Roman Catholic clergy in France, who venture to express their yearnings in two journals—the *Ami de l'Humanité* and the *Tribune libre du Clergé*—advocating rupture with Rome, abolition of the Concordat, and foundation of churches "responding better to the needs of the population." The complaints of the inferior clergy can thus be heard. The centenary of the Revolution is put forward as the opportunity for the change they desire, but they are, as yet, under spiritual thraldom. What they look is to begin at the foundation; it is not with rose-water that the rocklike errors of ages can be upheaved and overthrown; these men have never wielded the fire and the hammer of the Word of God. It has never broken up the foundations of their own souls' life; and how should they know its power? Neither by these nor by vague and down-grade doctrines of Protestants only too increasingly numerous can a true religious reform be effected. The few priests who have desired to leave their church and be instructed in evangelical truth are a most interesting set of men. Some are already exercising an honoured ministry in Protestant churches; some are studying theology in the Montauban Protestant Faculty; while others have entered on various careers of honest industry and usefulness. One of the Presidents of the honourable Committee pursuing this valuable work is E. Réveilland. Any readers wishing to help in this effort may send their donations to L. J. Bertrand, Treasurer, 14(*bis*), Rue Borghèse, Neuilly (Seine). E. Réveilland writes: "No durable religious reformation but that resting on the one foundation once laid—Jesus Christ, the Saviour, and only Son of the living God! Our duty as Protestants, who do not choose to know any other foundation, is to call towards us, in order to conduct them to Christ, souls well inclined but unenlightened; to offer a religious home to priests who for conscientious motives want to leave their Church without well knowing whither to fly, and who, when converted, may, like Peter, strengthen their brethren." This mission will not be less profitable to the Protestant churches than to those whom it helps to break from bondage.

The coincidence in time between the Free Churches' Synod in Claires and the Conference of the Rationalistic section of the National Church in Nîmes, is instructive. Looking deeper than man can look, we might have seen all the shades, from the highest glowing evangelical solid orthodoxy to the junction between the lower links of vacillating doctrine and the highest link of the Liberals, and from thence down to the deepest negation. We can scarcely conceive of descendants of the Huguenots, by whom every word of Scripture was honoured as from God, proposing "a Family Bible in common language accessible to all, with history, dogmas, and morals; the substance of the Bible in a magnificent encyclopædia in three parts." A report is to be presented on the composition of this "Family Bible," somewhat on the plan of a "Family Shakespeare," etc.! Rationalism, like Rome, changes not. The highest reach of truth, subsequently discussed, was, in the words of Pastor Schulze, "The truly religious man, inclining before mystery, must know how to affirm what cannot be understood, and to believe what cannot be demonstrated." So far Nîmes.

The Synod of Claires was attended by sixty-nine pastors and laymen, representing thirty-three churches and three outposts. It was presided over by Pastor Hollard. One of the salient points was the common acknowledgment between the friendly representatives of the National Church and the Synod, that as State pay, and consequently State authority, is likely to be shortly withdrawn, that slim barrier once fallen, nothing should prevent union. It was unanimously voted by the Synod that pastors and elders attached to the Synods of the National Church shall be from the present time cordially admitted, and shall sit in the public meetings of Free Church Synods, with right of consultative vote. It was also decided that no man shall receive ordination as pastor in the Free Churches unless he has graduated in a Theological Faculty. Evangelists may receive consecration to their office only after three years' probation, and if they have a certificate from a School of Evangelisation, or pass a satisfactory examination before the Evangelisation Commission.

A manly petition to Government is being signed against immoral journals.

A word of Dr. Ed. de Pressensé, at Claires,

is well worth pondering and acting upon: "Do not let us forget that the Inner Mission protests against that fictitious thing called Christendom. In days of yore, Christendom was placed in juxtaposition with Paganism. But Paganism has come back; it actually surrounds us; it is ever starting into life. Every child born is a pagan. There is a pagan in every man. Each one apparently has to be gained to Christ. No man is born a Christian. If we forget that the Church maintains herself by gaining individual souls to Christ, our churches will be no more than whited sepulchres. We need witnesses for Christ in every social sphere."

The Lutheran Synod held in Montbéliard this month drew together above a hundred members. "In the chaos surrounding the Church in the present day," said Inspector Fallot, "we have to raise high the banner of salvation, strongly to react against erroneous doctrines, the cause of the present indifference in religious matters." M. Guvier called attention to the means of awakening religious life in the churches: "Use faithfully the means at our disposal rather than innovate; look after the religious education and instruction of our youth; see that they are based upon the Word of God, and that our scholars are familiarised with Bible study, etc.; Sunday-schools, Young Men's Christian Associations, etc.; look after family religion; see to the participation in the means of grace, the keeping holy the Sabbath-day; that the subject of all morning preaching should be Jesus Christ crucified, and raised again from the dead, the power of God for salvation of all who believe; leaving the afternoon and evening preaching to the study of consecutive portions of the Word of God; prayer meetings, careful visitation, etc." Truly, it would seem that, tired of negations and discussions, the Church is awakening to life, the first symptom of which is to feel the need of it. The unanimous favourable vote recommending this serious report to the attention of the pastors and members of the churches, is a remarkable step in the right direction, removing beforehand any objections on the ground of novelty. The Paris Lutheran Synod held its session at the same time. It adopted the proposed plan of a Family Liturgy, greatly encouraged Pastor Bost in his work, and that of his colleagues in Algeria, and expressed its deepest sympathies with Young Men's Christian Associations, exhorting pastors to form them wherever possible. The discussions were full of the spirit of love and concord.

A serious revival of religious life is taking place in the National Reformed Church of Moncheaupe (Vendée), which apparently is the direct work of the Spirit of God. On October 20, the pastors of various churches, according to their custom, when the month has five Sundays, met in the church of one of them for special prayer and services. It was the turn of Moncheaupe. Church crowded; subject, the parable of the Ten Virgins. After the three services, prayer meeting at the pastor's house. Members flocked in. Hymns, prayer, reading, exhortation, after which many persons were to be prayed for. Intense emotion. The next day all these were visited, and an evident time of blessing was come, and has continued. Experienced Christians rejoice and say, "Truly, this is the power of God."

In Nîmes, one of the McAll meetings has also been peculiarly aroused. Twenty-seven men and women have formed into a society they call "Gospel Volunteers;" with the exception of two, they are all genuine converts of the McAll Mission. They pledge themselves to bear witness to the Gospel by purity of life, and by making known the glad tidings to the utmost of their power. No committee either helps or shackles them; they meet every week to give account to each other of what has been attempted. Visits, tracts (purchased by each) are distributed around the public concerts and wherever possible; open-air meetings are held in villages around; prayer meetings—not interrupted by speeches, but genuine praying and singing by the kneeling people—are a means of much blessing. The President of the Nîmes Mission is always present.

The Bible Society of France has decided to place at the disposal of Young Men's Christian Associations New Testaments and portions of Scripture for gifts to soldiers, or any other judicious way of giving. It has also resolved to offer freely quarto New Testaments, with parallels, to any public library asking for it, for free use to readers.

Since the Exposition of 1878, a society, formed on the model of the London City Mission, has been quietly making its way in Paris. The intense need had long been felt of auxiliary agents, or lay evangelists, to devote their time and talents to help pastors and societies in the arduous labours of house-to-house visitation. In 1860 there were three such

agents employed; these are now eight, under the direction of well-known pastors of different denominations. The budget of the society is about 20,000 francs, one-third of which is furnished by the churches or pastors under whose direction the agents work, and the rest by a committee in London, presided over by Lord Mount Temple. There have been many cases of true turning to God, and the society fully deserves support, and calls for the interest of all who have the evangelization of the capital at heart. The Honorary Secretary for England, to whom contributions may be sent, is M. J. M. Weylland, 31, Carlton Hill, St. John's Wood, London; in Paris the seat of the society is 71, Rue des Batignolles—Secretary, M. W. J. Lockie. The agents are free to take part in Sunday-schools, popular religious meetings, and various other agencies. They are general helpers. Seven pastors in Paris are stated to be waiting for agents. Agents there are, but money is needed for their salaries. Who will help?

The Foreign Mission House this year has opened with eleven students—a large number for Paris. One of the students is a son of Pastor Theod. Monod.

Pastors Stapfer and G. Meyer are nominated for the Church of Pussy, vacated by the death of Pastor Abric.

Admiral Jaurréguibery, Madame John Bost, and M. Fermaniz, of Marseilles, are among those called away by the Master this month; each in their sphere deeply regretted.

The edifice in the Cemetery of Père la Chaise prepared for the cremation or burning of the bodies of those who prefer such a funeral rite, and also of hospital remains unclaimed by relatives or friends, is ready. It is nearly two years since the Chamber of Deputies voted the legality of this mode of getting rid of the dead. Under the three domes, supposing the ghastly apparatus working eight hours a day, 4,500 bodies may be reduced to ashes in a year!

GERMANY.

[From our own Correspondent.]

Berlin, November 16, 1887.

PUBLIC opinion in Germany at the present moment almost exclusively concentrates itself on the Crown Prince. The fearful reality that his illness is of a malignant character, and that, humanly speaking, there is little or no hope that his life will be preserved beyond the short limit of perhaps a few years, has roused general sympathy for him. We now see how truly beloved he is by the nation, and how foreign nations regard him as a safeguard for European peace. Everybody knows that he is a man of eminently peaceful character, and that no other policy than one of peace would have been maintained under his rule. Many prayers are now ascending to the Throne of Grace for help there, when human help seems of no avail. The Emperor has not desired to introduce formally and officially a special prayer into the Church service, but expressed the wish that the clergy should pray with their congregations. In all the churches last Sunday this was done, and at many prayer-meetings the Lord has been asked to send help. The Moravian Brethren have for more than a hundred years issued a selection of texts for every day in the year. These texts are drawn by lot on New Year's night. The little text-book is used very much, far beyond the limits of the Moravian congregations, and many German Christians have found in it texts peculiarly adapted to their positions in life. On the 90th birthday of our Emperor all the 91 texts for the 22nd of March, 1797, till 1887, were copied out and printed, and many had been truly prophetic for the rich life of the Sovereign. Many German Christians found it a great consolation that for the 10th of November, the day when the first sad accounts came from San Remo, and the consultation of the doctors was to take place, the text was Joel ii. 21: "Fear not, O land; be glad and rejoice, for the Lord will do great things." It would be good if in your nation, to which the Prince is so closely connected through his alliance with the Princess Royal, Christians would join their prayers to ours.

The provincial Synods of the Eastern provinces met last month. The great question of independence of the Church could not but be touched, and there was, on the whole, great harmony and moderation. The three believing parties—the Lutherans, the friends of the Positive Union, and the Party of the Middle—came to an understanding to pass resolutions in favour of the Hammerstein propositions.

Bishop Kopp, at Fulda, who took such a prominent part in the negotiations of our Government with Rome, and who was therefore called to the House of Lords and there mediated for the Pope, has now been appointed

and "enthroned" as Prince-Bishop of Breslau. The words he used were powerful; but as to how far they can be trusted, who can tell? I mean if, what we believe, he spoke sincerely, what can that help if he receives other orders from Rome? On the whole, the Roman Catholics increase their claims continually.

At the opening sermon for the provincial Synod of Brandenburg, Mr. Stöcker only mentioned that the Kings of Prussia had always been the protectors of Protestantism, and that now many people feared this historical union of our nation with the cause of Protestantism might be loosened. For these words Mr. Stöcker has been violently attacked in the Ultramontane press.

Now is the time of conferences; September and October are generally the months when most of our great gatherings take place. About 500 persons met at Hamburg for the fifth Lutheran Conference. Fortunately, the position towards the Church of Rome was the paramount topic of the conference, and so occupied all minds that there was little room for the exclusive character which this conference, alas! also takes up against evangelical Christians. A great congress for improving the singing in the churches met here. It cannot be doubted that the singing in our churches wants improving very much. However, the best thing is always when the whole congregation joins and sings from the heart. It was, therefore, very appropriate that the conference wished for no choirs, who take the place of the congregation, but only such whose singing helps that of the whole community. It seems now nearly certain that the right of raising loans will be granted to the Berlin City Synod. If this is the case, six new churches will be built next year in our capital: a small but hopeful beginning. At the same time private efforts will not relax. The Paul Gerhardt Stift, an institution for training deaconesses and sending them among the poor, is erecting new premises, with a large hospital, in the north of Berlin.

The Upper Consistory has again called to Berlin fifteen young clergymen to instruct them in home mission work. When they were just inspecting the City Mission-house, under the lead of Mr. Stöcker, the Princess William happened to arrive. Her Royal Highness very graciously had all the young ministers individually presented to her. How very helpful is the interest the Princess takes in all religious work!

The Emperor has appointed Colonel von Kleßcker as successor to the late Captain von Dewitz, to provide the German Army with Bibles. As the British and Foreign Bible Society intends to withdraw part of its assistance from Germany, in order to use the money for countries which stand in greater need, the different German Bible Societies will try to take up the work, and have therefore issued a joint appeal for larger donations.

The last Sunday before Advent being in our Church the day for the commemoration of those who have died within the year, is one of those days when more people than usual go to church. As, therefore, next Sunday all churches in the capital will be insufficient to seat all the worshippers, printed sermons and tracts will be distributed at the church doors to all those who have to return without finding admittance, and in the churchyards. The cemeteries are also greatly visited on that day, as many are wont to put a wreath on the graves of their relatives.

Travellers approaching Berlin by the different railroads generally receive, at a few stations before arriving here, one or two papers containing advertisements about hotels, sights, and amusements in the capital. Since the first of the month, a religious paper containing a few good articles and all the addresses of Christian institutions, is also being thrown into all the compartments of the trains running into Berlin.

ITALY.

[From our own Correspondent.]

The Free Church of Italy has recently had an accession to its ranks, which promises well for its influence, or rather (with God's blessing) for the advancement of the kingdom of Christ in that land. Il Padre Frederigo Antonio da Seregno—family name, Guiseppe Silva—has come out of the ranks of Romanism and joined the Evangelicals. He does not pretend to be a reformer, like the Padre Curci and the Padre Passaglia, but has nobly and honourably left a body of men whose pretensions and practices no longer are to him endurable. With a fine presence, a piercing glance, and admirable eloquence, Signor Silva at once enlists the sympathies of his auditors. But more, and far better than this, the ex-Padre has a living faith in his living Saviour; whilst among the Clericals adequate expressions in his favour would

scarcely be found. His defection has fallen on the Romish clergy and bigots of Bergamo like a thunder-bolt from a clear sky. They hoped much from him. The *Eco*, a clerical organ, published in the above-mentioned city, spoke of him in April last as one of their most promising young missionaries. "We should," says the article, "fail in our duty did we not express our heartfelt thanks to our venerable Bishop for having sent us this year the distinguished young orator, the Capuchin monk, Frederigo Antonio da Sorrento, hailing from the monastery of Bergamo, and who has daily most ably filled the pulpit of the principal church in our city during Lent. All ranks and conditions of men went away from his services satisfied and delighted with what they heard. Although young in years, he has given proof that he is well versed in the sciences, both theological and physical, and likewise is well up in the present condition of affairs in actual life. With a powerful voice, agreeable presence, well-fitting gestures, and a sympathetic nature, the Padre promises to become in a few years one of the finest orators in Italy. Assiduous in the confessional, those who went to him to disburden their hearts and consciences came away consoled and reconciled to God."

As may be easily imagined, the loss of so valiant an aide-de-camp in the ranks of the Romish Church militant has called forth comments which Sig. Silva and his evangelical friends have not seen fit to ignore; and, in order that there should be no mistaking his present position, and his reasons for entering upon it, he has published a Declaration which embodies the substance of his faith, and the reasons why he has left the body of which Leo XIII. is the head. The document runs as follows: "I wish it to be understood that I do not hereby enter into any polemical or religious argument,—that I intend doing in the future; but I simply desire to state publicly the reasons and motives which have led me to embrace the true Gospel, the real and pure religion of Jesus Christ: (a) Considering that the Church of Rome has degenerated in respect to doctrine, weakening the same by a succession of dogmas which either are not contained in the Bible at all, or evidently are absolutely contrary to its spirit, such as auricular confession, transubstantiation, purgatory, indulgences, the immaculate conception, Papal infallibility, etc., etc.; (b) considering that the Church of Rome has degenerated with regard to discipline, and also has subverted the order of election established and practised by the apostles, and scrupulously followed by the fathers and the faithful of the earliest ages of the Church, through the functions assumed by the hierarchy, and likewise through imposing on Christians obligations which the Apostle Paul in his letters severely condemned, such as abstaining from meats which God has created, etc. (1 Tim. iv. 3)." Then follow other reasons, in which reference is made to the superstitions of Romanism, the sacrifice of the mass, the opposition of the Church of Rome to the "real welfare of our beloved country," and the Jesuitical conspiracy to bring about its ruin. The ex-Padre then adds: "I have now determined no longer to turn a deaf ear to the pleadings of truth and conscience, and have resolved to cast away, at once and for ever, the mask of hypocrisy against which, night and day, my conscience has energetically and unceasingly protested. I am willing and anxious publicly to declare what I am and what I desire to be; that is, a free and unfettered citizen, a defender and propagator of the Gospel of our Lord and Saviour Jesus Christ; to do all that in me lies for the increase and building up of the true Church of God in Italy, and in the world at large; and perfecting as best I may the glorious work already begun, and day by day advancing in the heart of the Italian nation—viz., the resurrection of Italy, one and united. Whilst I hereby declare the reasons which have prompted me to take the steps which I have taken, let all understand that no worldly motives have influenced me in this matter, but only, and I wish it to be understood emphatically, the grace and favour of our Lord Jesus Christ, in whom alone I trust, and to whom alone I look for that strength which I need, and shall always need, to enable me to carry out my holy purpose—a purpose, as far as I am concerned, decisive, aggressive, and irrevocable. O Lord, holy and omnipotent, who dwellest in the heavens, thou unerring Searcher of the reins and the heart, Thou knowest that I have left my former associates in that religion in which I was brought up—monks, priests, and laymen—without any feelings of hate or ill will, or contempt, but simply and solely because I would be wholly Thine, and follow implicitly Thy will, receiving all and everything from Thee, the giver of every perfect gift.

I desire of Thee, above all things, that through the preaching of Thy pure Gospel, and from fervent love to Thy only Son Jesus Christ, whom I love, and desire to love and serve more and more day by day, even to the end of my life on earth, that they may be saved by Him and through Him, and made meet for the inheritance of the saints in light. Amen and Amen."

This most interesting confession of faith was sent to the *Gazetta Provinciale di Bergamo*, which noticed it in the following terms: "An apostolic missionary gone over to the Free Church of Italy. Among the inmates of the Monastery of the Capucins in Borgo Palazzo, was Padre Frederigo Antonio da Seregno, a Capucin preacher, with the title of 'Apostolic Missionary.' The Padre has renounced the tonsure, and has become an adherent of the Free Church College in Rome, protesting that he has been moved thereto by the grace of the Lord Jesus Christ, having become convinced that the Romish Church has degenerated in matters of doctrine, discipline, and worship. An excellent joke this!"

Not all in Italy, however, look upon this matter as a matter for merriment. The *Lombardia*, of Milan, and many other newspapers, have inserted the declaration by Signor Silva in their columns. The *Secolo* says: "The notice of the abandonment by Signor Silva of the Church of Rome is going the round of the newspapers. He has joined the Evangelicals, and become an adherent of the Free Church of Italy. It is a curious thing," notes the journal, "that the ex-Padre Frederigo, once an upholder and exponent of Romish dogma, states in his Declaration that the Church of Rome has degenerated in regard to doctrine, such as auricular confession, transubstantiation, purgatory, indulgences, the immaculate conception, Papal infallibility, etc. He confesses to have at last, at once and for ever, thrown aside the mask of hypocrisy which, night and day, was the torment of his conscience. After all, the ex-Padre Frederigo, otherwise known in daily life as Guiseppe (Joseph) Silva, whom we have known from childhood, was never a fanatic, but a young man of no ordinary genius."

It need not be said that the Clericals are apprehensive as well as wrath. The *Osservatore Cattolico* makes the following startling remarks, after having deplored the defection of their brilliant star: "We would call to the attention of those who read this, that this result must be inevitably the outcome of all those who aspire to take their stand on the platform of liberal ideas and measures. . . . The document is characteristic, and to the last degree instructive. If we did not deem it premature, we should like to institute a comparison between this protest and certain books and periodicals which pass for Catholic, and which are in great favour, but which are impregnated with the poison of Liberalism in doses of greater or less quantity."

The "Declaration" has made the most lively impression at Milan. The Milanese are all talking about it and the ex-Padre. The *Lombardia*, to which reference has been made (Friday, October 14), and which contained the document *in extenso*, was so much sought after that it was impossible to get a number of it by 10 A.M. at many of the places where it was usually sold. Two days after the *Piccolo Messaggero* had been published (containing the document and some further details), and the issue exhausted, it was deemed desirable to print a further edition, or rather that portion containing the Declaration as a special sheet. Many brethren and friends have posted on the walls and doors of their houses the Declaration of the ex-Capucin father, in order that the Roman Catholics may read it and become familiar with its contents. Many have copied it entire, with the intention of passing it on to others. May the good Lord who has the hearts of His faithful children in His holy keeping, uphold and sustain Sig. Silva in his great and noble undertaking, and finally present him faultless before the throne of His glory at the last day!

Since his coming out of the Romish communion, Sig. Silva has visited Venice. On both occasions when he spoke in public, in the Free Church of Santa Margherita, the building was crammed to suffocation, some 600 or 700 persons having managed to wedge themselves in.

CONCILIATION.

The following article, by the Rev. D. Miller, of Genoa, somewhat abridged, appears in the November issue of *A Voice from Italy*:—

Much has been said and written in Italy during the last few months on the possibility of establishing a *modus vivendi* between the Church and the State which would

be satisfactory to both; and as the subject has received little attention from the English press, it may not be out of place to say a few words about it in this periodical.

Looking superficially at the present state of things in Italy, one may be tempted to ask, What need is there to discuss such a question? During the past seventeen years not only the spiritual, but the political influence of the Papacy has greatly increased. The Vatican has become one of the diplomatic centres of the world. What more can even the Church of Rome want? Only a superficial knowledge of the history and character of that Church, and of its present relations to the State in Italy, would lead one to ask such questions. It was but two years ago that the present Prime Minister spoke of the Pope as "the only real enemy Italy had"; and one cannot open a clerical paper without finding a protest against the oppression and spoliation which the Church is said to be daily suffering at the hands of the powers that be. Church and State are avowedly at enmity with one another. Conciliation is much needed; it is by many greatly desired. Some are earnestly working to bring it about; others are as earnestly opposing it, both in the political and in the religious sphere. Let us see what are the probabilities of its becoming an accomplished fact, and what, in this event, might be the consequences to the work of evangelization in Italy.

In order to estimate aright the probabilities of a friendly understanding being established between Church and State, we must consider separately the various parties who are likely to influence the negotiations. These we take to be (1) the people, (2) the Parliament, (3) the King, (4) the clergy, (5) the Pope, and (6) the Jesuits.

(1.) *The People.*—Were conciliation a purely religious question, the great majority of the people would not trouble themselves about it. The words of Macchiavelli, written three and a half centuries ago, retain their ironical truth to the present day: "We Italians are indebted to the Holy See for this benefit, that in religious matters it has made us all either apathetic or atheistic." No doubt there is a *clerical* party which, though perhaps not very strong in numbers and influence, is nevertheless active and hopeful. The aristocratic class belong, almost to a man, to this party, and consider their duties to the Church superior to the claims of patriotism. And in country parishes a considerable proportion of the people are abjectly submissive to the priest. But these are few compared with the anti-clerical party, which may be called the party of action. This is the party which, by its political organizations, its public demonstrations, and the powerful influence it exercises through the press, will bring most pressure to bear on the Government in any negotiations for conciliation. It would create a revolution rather than allow any surrender of the rights the State has acquired. Already they have raised the cry in Rome, "Down with conciliation!" "Down with holy alliances!"

(2.) *The Parliament.*—The Law of Papal Guarantees, passed on May 13, 1871, was intended to regulate the relations between United Italy and the Vatican, and only a short time ago the responsible Ministers of the Crown declared, in the Chamber of Deputies, that they would maintain that law inviolate. The Pope, as is well known, has never signified his acceptance of that law, nor has he fingered one *centime* of the grant made to him. Yet it will doubtless be on the basis of that law that conciliation will have to be negotiated. But hitherto Parliament has never felt called on to take the initiative in any such negotiations, for the simple reason that, with one or two exceptions, it is composed of men who consider conciliation either unnecessary or inexpedient. The present members of Parliament are nearly all opposed to conciliation, either from indifference towards the Church, or from dread of clerical domination. The clerical element has not been represented till now, because forbidden by the Church to go to the polling booths. But if that prohibition should be removed, the character of the national representation would undergo a considerable modification.

(3.) *The King.*—Humbert, like his father, is a staunch constitutional King, and in any conflict between Church and State is prepared to hold his own, heedless of excommunication. He is a good, though certainly not a bigoted, Catholic, and believes, as he spontaneously asserted in his first Crown speech, that "respect for religious belief may be reconciled with a determined defence of the laws of the State and the great principles of civilization." It is repugnant alike to his own feelings and to the traditions of his dynasty to be on other than good terms with the Church. And it is well known that to the Queen more than to him the present state of things is painful. Many changes, however, have taken place since then, and it is evident that at the present moment neither the new King nor

the new Pope considers conciliation impossible. His telegram to the Mayor of Rome on Sept. 20, the anniversary of the entrance of the Italian troops through the breach of Porta Pia, as well as his recent interviews with church dignitaries, shows that King Humbert would entertain seriously the subject of conciliation.

(4.) *The Clergy.*—Both inside the Vatican and outside, clergy and hierarchy are divided on this question. There are the *Intransigenti* and the *Opportunisti*. The first, implacable in their ill-will to the Italian Government, refuse to be reconciled on any terms short of the restoration of the Temporal Power and the abrogation of all laws detrimental to the interests of the Church. This party is, both in numbers and influence, the stronger of the two. The other party—the Opportunists—would fain make the best of the situation. But those who have had the courage to give public expression to the views of this moderate party have been at once cried down by the "zealous" or fanatical party, and compelled to retract. Hence in the clerical camp, as in the ranks of the people, the opponents of conciliation are more determined, more active, more noisy than its advocates.

(5.) *The Pope.*—Leo XIII. is a much shrewder and abler man than his garrulous predecessor. It is said that from the day he assumed the Tiara, he has been animated with the desire to establish peace between princes and peoples, and especially to place the Church in Italy on a better footing relatively with the State. His ambition is to give to the Church greater political influence and greater spiritual power than she has ever had, and he is shrewd enough to see that he must stoop to conquer. He will study the things which make for peace, and, if need be, feign the most resigned acquiescence in the altered condition of the Papacy, if by any means he can attain to uncontrolled supremacy in spiritual and ecclesiastical things not only in Italy, but throughout Christendom. This is the policy which the Jesuits have dictated, if not imposed. It was mainly due to their influence that Cardinal Pecci became Leo XIII. He has already rewarded them by revoking the Bull and Encyclicals which suppressed their Order, and restoring them to all their former rights and privileges. And now it is only too evident that he has consented to personify the system they have built up. His Allocution of May 23, which may be regarded as the first overt step towards conciliation, breathed the spirit of this Jesuit policy; and though that Allocution aroused the wrath of the irreconcilables throughout the Papal world, Leo XIII. wants conciliation, and he will have it if he can.

(6.) *The Jesuits.*—Every one knows what this order of politico-ecclesiastics has been in the past. We need say nothing here about their principles and methods, except that the former are unchanged, while the latter are almost diametrically opposed to what they used to be. The days of the Inquisition and of foreign domination are gone, and certainly will not return so long as Italy holds the Church by the throat. If the Church is to be set free and become powerful, it will not be by such weapons as the Syllabus, or by keeping the people in ignorance, and least of all by keeping up the fiction of the prisoner in the Vatican on his bed of straw. The Church must fall in with the spirit of the age, and combat its errors with its own weapons. Civil governments must be made to feel that they cannot maintain peace and order without the Church's support, and that that support will only be given in exchange for perfect liberty to the Church to develop herself, and control education according to her own doctrines and systems. That, we believe, is the present programme of the Jesuits, which the Pope has set himself to work out. In order to work it out efficiently, he must extricate himself from his present position, and hence the necessity of coming to a satisfactory understanding with the Italian Government. Any means are justifiable so long as the end is gained.

Spiritual independence, as the Church of Rome understands it, means spiritual despotism. The present Pope has not concealed his determination, if only he had the power, to stamp out "heresy." Shortly after his election to the Pontifical Chair, he took occasion, in one of his addresses, to refer to the erection of Protestant churches and schools, and the diffusion of evangelical literature in Rome, and deplored that it was not in his power to oppose as he would "an efficacious remedy to the inundating impiety." We do not for a moment suppose that the Pope dreams of extirpating "heretics" with fire and sword, but we have no doubt whatever that he would make it a *sine qua non* condition of conciliation that the first Article of the Statute should be interpreted literally, and that would be enough to put a stop to all evangelical propagandism.

The friends of Italy have real cause for anxiety, and they would do well to pray that Pope Leo may be as unsuccessful in championing the spiritual claims of his Church as Pope Pius was in struggling for its temporal power.

SWITZERLAND.

THE LATE M. ALEXANDRE LOMBARD.

(By the Continental Agent of the London Council.)

Monsieur Alexandre Lombard's perspicacity was very remarkable. As far back as 1862—twenty-five years ago—he prepared a paper for the Evangelical Alliance on "The Lord's-day, and the Foundation of Societies fitted to promote its better observance." It was read at one of your meetings in London. He then foresaw all the danger, from a social point of view, which Sabbath labour tyranny would produce. I give a few ideas from his plan of campaign: "We should increase the number of our auxiliaries, centralise our inquiries, unite our voices, form a united body enabled to act together. We should attract attention, break up opposition, have weight enough to ask great companies and governments to consider the evil done or allowed in this matter, and furnish proofs that their interests are bound up ultimately with the reforms we ask for." He broached the idea of a European association, worked by a central society and supported by local committees. M. Lombard was a man of deeds as well as of ideas. What he believed to be needful he pursued with indomitable faith and hope, and God granted His servant to see marvellous fruits of his labour. In 1866 the Swiss Association and a Central Committee were founded, of which he became President in 1871. He immediately set to work in other parts of Europe. Committees were formed in the principal States, and an International Federation was founded. This Federation has organized four great meetings, in which most eminent philanthropists from different lands took part. M. Lombard presided at the Sabbath Congress of Geneva in 1876; of Berne, 1879; of Paris, 1881; but he was unable to attend that of Brussels in 1885. He was unceasing in writing letters and pamphlets, and prevailing on others to do so in behalf of the cause he loved. Several of these have been translated and scattered over Europe. Romish priests and bishops have made no little use of them. He offered (always anonymously) prizes for essays on the subject: one in 1868 for the best essay on "The Lord's-day, and its Rest, from a hygienic point of view"; another in 1872 was offered to the theological students of French-speaking Switzerland on "The Divine Institution of the Day"; another in 1872 on "The cessation of all labour in connexion with slow goods trains;" another in 1873 (more popular in form) on its necessity for our bodies. In 1876 he offered a prize for the best hymns bearing on its blessings, and some four or five excellent hymns were sent in. In 1877 an admirable treatise was brought out in the same way on the deplorable effects of the absence of Sabbath rest on the workmen on railways, etc., both on their family life and their moral and spiritual condition; in 1881, on "Sunday Trading and its Evils"; and in 1882, on those of the Sunday public fêtes, which are increasing in number to such an extent that all earnest and thoughtful men see in them a real source of demoralization. (It has gone so far now that they actually change the hours of their Sunday services in the Established churches for these fêtes, or ignore them on election days altogether.) The Lord's holy day has become a pleasure-seeking day, and religion is ebbing fast away in many parts of Switzerland.

The amount of personal effort set forth by Monsieur Lombard was marvellous. He sent out notices, advertised, put up posters, wrote circulars, held meetings in public and in private, sought to influence merchants, manufacturers, contractors, hotel-keepers, travellers, civil, military, postal, and telegraph authorities, railway and steamboat companies, newspaper editors, lawyers, doctors, scientific congresses, and chambers of commerce. He himself bore the fourth or fifth share of the expenses of the Genevese, Swiss, and International Committees. He never spared himself journeys, visits, speeches, no matter how far he had to go, how disagreeable the reception he might expect. He spared neither relatives nor friends. He used his exceptionally favourable position as an admirable man of business to promote the aim of his life; instant in season and out of season, at home, at religious meetings, or those of shareholders; often misunderstood, disliked, avoided, mocked at, he pursued his path, leaning on the arm of his Lord and sustained by the word: "Go in this thy strength." He was quite willing to be counted an unfortunate fanatic for Christ's sake and that of his suffering fellow-men. With no gift as a speaker, he touched hearts and persuaded opponents. Even the daily papers have admitted that "he succeeded by dint of perseverance in opening doors which seemed most completely closed against him;" and "he so patiently gnawed the meshes

that he at last made a good hole in the net." He persevered so wisely and so well that at last, in 1872, the Federal Chambers, and since then more than one great railway company, have granted some little relief to their poor enslaved employés. Many on the Continent are now persuaded that this question is one of life and death, not only for the Church, but for society. Several of the great exhibitions have awarded medals to our society. But what M. Lombard loved to show his friends were the most touching and grateful letters received from schoolmasters, station masters, railway employés, postmen, for whom he had helped to procure some measure of freedom at the hands of their selfish, money-seeking, and pleasure-loving fellow-men. One of them had given up all faith in Christianity, but M. Lombard's Christian life brought him back to belief. He thus evangelised many, and proved that deeds done in obedience to the Lord's loving commands, and aiming at things "profitable unto men," can preach all the more effectually that they are wrought quietly and humbly. He beat no drum, he blew no trumpet, and he was signally blessed in his doing. What a responsibility now lies on Geneva, and on our Continental Christians! A man of God has for twenty-five years been going in and out amongst them, calling on them to consider the privileges and duties connected with the Lord's-day. Alas! in the very rooms in which our Central Committee last met, those of the Young Men's Christian Association at Geneva, this notice arrested my attention and saddened my heart, for it was no exceptional case, and was defended by ministers of religion:—

"ALPINE SECTION.

Excursion to the Signal de Bougy,

On Sunday, October 2, 1887."

Then follow hours of starting by railway or steamboat, etc. Surely the best way for us all to honour Monsieur A. Lombard's memory is, not merely by writing beautiful letters of sympathy to the bereaved family or to the Genevan Central Committee, but by seeking to follow up the work he began, and by imitating his example, and honouring the Lord and His day. I tremble for our Continental Christianity if, after such a light has been kindled, it is only well spoken of by men who turn their backs on Him who says: "I gave them my Sabbaths [the Lord's-day] to be a sign between me and them, that they might know that I am the Lord that sanctifieth them." This is the principal means God has appointed for promoting holiness unto the Lord. I do not hesitate to attribute most of the worldliness, deadness, and unbelief in the Reformed churches of the Continent to their disregard of the claims of the Lord's-day. God keep us from Continental Sabbaths! Our churches and our people, especially those employed on railways, steamboats, tramways, and in hotels, may one day bitterly repent if they allow this precious inheritance to be taken from them by lovers of pleasure more than of God.

The Editor of the leading religious paper in Geneva (from whose able summary of M. Lombard's life I have largely quoted) has written to me about some statements made by your correspondent for October, whose name I do not know. It appears that "the sixteen pastors of the city of Geneva itself, and not the thirty-three employed in the canton, preach alternately in the same churches. Those of the suburbs and country districts are under the pastoral care of one or two pastors; and to remedy the objections made to wandering about from church to church, the National Evangelical Union has established regular services every Lord's-day morning, and a catechetical class is held every Sunday during the winter months."

SPAIN.

A BRIEF OUTLINE OF THE WORK OF THE REFORMED SPANISH AND PORTUGUESE CHURCHES.

By the Rev. L. S. TUGWELL.

Madrid.—The Spanish capital is the residence of the Rev. Juan B. Cabrera, Bishop-elect of the Reformed Spanish Church, who has charge of the Church of the Redeemer. This church has 400 members, 280 of whom are communicants. The boys' and girls' schools are well attended. *La Luz*, a fortnightly journal, which is the organ of the Reformed Spanish Church, is published in Madrid, and is circulated throughout Spain and in Spanish America.

Seville.—There are two churches in the capital of Andalusia. San Basilio, an old Benedictine monastery, is situated in a densely

populated district, and the pastor, the Rev. F. Palomares, is doing a good solid work. He has 150 communicants, and the boys' and girls' schools are very successful. Señor Palomares, who is a licensed medical practitioner, has opened a free dispensary, which is greatly appreciated by the sick poor. There is also a night school for adults, and an Evangelistic mission. The Church of the Ascension, formerly a Roman Catholic church, is in charge of the Rev. Valentin Baquero. The attendance is good, and the boys' school a thorough success. The Mariners' Church, also once a Roman Catholic chapel, in the district of Triana, is a mission dependent upon the Ascension Church.

Malaga.—The church here is making remarkable progress under the direction of Pastor Vila. There are 170 members, of whom 110 are communicants. The boys' and girls' schools afford instruction to 100 children. At Puerto de la Torre, Señor Vila has founded a church which has now 140 members, of whom sixty-four are communicants. There is also a flourishing school. There are several other mission stations which are frequently visited by Señor Vila. He always receives a cordial welcome, and the people gather in eager crowds to listen to the story of the Cross.

Monistrol.—This little church, at the foot of the mountain of Montserrat, continues to do an excellent work. There are 120 members, of whom sixty are communicants. The pastor, Rev. E. Martinez, preaches the Gospel in the surrounding villages, and several mission stations have been opened. The schools are admirably conducted.

San Vicente is six miles from Monistrol. The Church of Jesus is ferociously attacked by Jesuits, but bravely carries on its work in spite of all opposition. Pastor Martinez pays a weekly visit to San Vicente, the school being under the charge of an able assistant.

Salamanca.—In this city, famous for its ancient university, the Church of the Redeemer has suffered many vicissitudes through the bitter persecution of the dominant Romish clergy. Pastor Garcia has, however, gathered a congregation of fifty, and the schools are well attended. There are several mission stations in the adjacent villages.

Villanueva.—The work here has grown wonderfully, and is full of interest. The church is composed of 255 members, 111 of whom are communicants. An evangelist, Señor Regalina, is at present in charge. There are no day-schools, but the Sunday-school has over fifty children. Through the kindness of Mrs. J. A. Forbes, who has collected the necessary funds, a small church is being erected. As our friends have hitherto had to worship in a barn-like structure, which afforded no protection either against wind or rain, this new house of prayer will be a great comfort and blessing. There are several mission stations.

Valladolid.—In this ancient capital of Castile there is a church of eighty members, half of whom are communicants. It has at present no pastor, but is visited at intervals by the Bishop-elect. There is a good school, and a number of mission stations.

The work in Portugal has the immense advantage of the wise guidance and active superintendence of the British Chaplain at Lisbon, the Rev. Canon Pope, who is the President of the Synod of the Lusitanian Church.

Lisbon.—In Lisbon there are three churches, all engaged in energetic and successful work. The pastors are the Rev. Candido J. de Souza, who ministers in a church recently erected through the generosity of an English merchant; and the Rev. J. N. Chaves, an ex-Roman Catholic priest; while Señor Torres acts as schoolmaster and evangelist.

Rio de Mouro.—Holy Trinity Church is in charge of the Rev. J. J. da Costa Almeida, an ex-Roman Catholic priest, who is working well amid many difficulties. The school is very well attended.

Villa Nova de Gaya.—In this suburb of Oporto, the Rev. James Cassels, a prominent merchant, has built a church, where he ministers to a good congregation. Evangelistic work is also largely carried on. The educational work is specially successful, the schools being thoroughly well managed.

Oporto.—The Rev. G. Dias, an ex-Roman Catholic priest, is the pastor of the Church of the Redeemer, which was erected by Mr. Cassels and his friends.

ALGERIA.

The Rev. J. Lowitz writes to us under date Algiers, Nov. 19:—

It may perhaps be interesting to notice in *Evangelical Christendom* that on Friday afternoon, Nov. 18, a new Presbyterian church, the first in North Africa, has been inaugurated here. This very handsome building is situated in Mustapha superior,

and has been constructed at the expense of Sir Peter Coats, and presented by him to the United Presbyterian Church of Scotland, for the spiritual good of his countrymen who are in the habit of coming over to spend the winter season in Algiers. The memorial stone was laid on that occasion by Sir Peter Coats himself in the presence of a large assembly of friends and sympathisers, among whom were the British Consul-General, the Prefect, and Maire, likewise a delegate from the Governor-General, and the French pastors of Algiers. The Rev. Dr. Young, of Glasgow, the officiating minister, conducted the consecration service, and was assisted by the Rev. Mr. Muir, of Bridge of Allan. At the close of this interesting and edifying religious ceremony everybody retired highly pleased with what he saw and heard, but many of us left with a deep conviction that the new edifice will be hallowed and blessed of God, through the ministration of Dr. Young.

AMERICA.

THE AMERICAN BOARD AND ANDOVER.

(From the New York Observer.)

New Theology failed to obtain the recognition it sought at the meeting of the American Board in Springfield. It was defeated by large majorities in every issue in which it was involved. It could not possibly obtain what it seeks unless the American Board is ready to surrender its past and present position as a teacher of the Gospel. Indeed, this is exactly what was demanded in the speeches of those who are most interested in such changes in its administration as will give it an opportunity to teach the gospel of New Theology. It was said by Dr. Smyth that its "rules and resolutions will be swept away by the universal power of Christ's love and divinity," and that the Board was "in opposition to the whole ocean of humanity of which Christ is the head." He meant that the old Gospel of salvation as it is set forth in all the creeds and confessions of the Reformed churches, and as it has been preached by the American Board from its beginning, is no longer true and tenable, and therefore it must be made at least allowable for the American Board to commission men who do not believe it, and who will preach something else which is broader and more popular.

Some secular journals sympathize with the effort to revolutionize the Board in the interest of "the broader outlook embodied in the theological positions of the so-called New Theology," and think that it would have been wise for the Board to have avoided the issue by quietly admitting the new teaching without discussion. One of our leading dailies says that "many Christians who have no sympathy with the theory of probation after death will regret that the American Board has at this time raised an issue on the question. In their opinion, it would have been far better to leave the question open, especially in view of the fact that clergymen who are known to believe in probation after death hold responsible pastorates in the home churches." But the American Board did not raise the issue on this question. It was raised by an ancient and honourable Theological Seminary whose professors have been on trial and have appealed their case to the civil courts. They are educating young men under such influences, that while they may be accepted as teachers by certain churches, they are not likely to be accepted by any body which represents the churches generally. Any such body, Missionary Society, Congregational Association or Presbytery, which sends out preachers, must either recognise as authoritative the so-called "New Theology," or stultify itself by sending out men who do not hold fast to what the churches believe to be the *only* Gospel of salvation for this sinful world.

Though the result has been a substantial victory for the Board as it represents the conservative sentiment of the churches, the fact that such a conflict as this is possible and necessary is enough to prevent the slightest feeling of personal congratulation on the part of those who have been sustained. It seems to be a sad day for the work of any missionary organization when its most learned and distinguished supporters are quarrelling among themselves about what message they are to take to the heathen. It seems impossible that its special work should not suffer from such a strife as this. Those who have been defeated cannot fail to lose their interest in a work which does not represent their views as to the condition of humanity, or what is provided for its relief. This is no fault of the American Board. All this trouble from first to last is in the Congregational churches. They are divided. Their

leading clergy do not think alike on matters of the intensest religious interest. Their differences involve directly opposite and antagonistic interpretations of the plainest statements of the New Testament Scriptures. How much the Board will suffer in its work depends entirely upon how much these new, but at the same time old, views as to the nature of Christ's work and mission are likely to prevail. All attempts to deny or disguise this defection by calling it "a phase of theology," or a "broader view," is utterly foolish, if not wicked. To represent it as a mere "theological dispute" over an abstraction is trifling with the most solemn and important statements ever revealed to man for his deliverance from evil and restoration to the favour of his Heavenly Father.

It was stated by a leading pastor of Boston that nearly every one of his associates in the Boston pastorates sympathised with the views of those who had been rejected by the American Board as unqualified for missionary work. If this is true, then the so-called New Theology has indeed attained an influence which must soon make itself felt practically in all the work, both home and foreign, of the Congregational churches. Many of the speakers deprecated any division on account of theological differences, but in preaching the Gospel of salvation for the lost, it is preposterous for two to walk together unless they are agreed.

SUNDAY-SCHOOL WORK ON THE CONTINENT.

By the Superintendent of the Sunday-school Union Continental Mission.

NORWAY.

The oldest Sunday-school of which we have any record was commenced at Stavanger in March, 1844. It began with 20 scholars, and has continued without intermission to the present time. There are now several schools in the town belonging to the Lutheran, and one each to the Methodist and to the Free Churches. On a recent visit the Sunday-school Union Missionary addressed nearly 1,600 scholars, gathered together at a special service. In the State church schools the groups were too large, numbering in some cases from 50 to 60 children. At a meeting of the superintendents and teachers he explained the English plan of smaller classes, and the necessity for adapting the teaching more closely to the capacities of the young people. He especially urged the great importance of leading them to faith in Jesus as their Saviour. His remarks were heartily received and discussed: he assisted in reforming and re-arranging the groups, and the reports received since have been very encouraging. In the Methodist and Free Church schools the classes were much smaller and more manageable, and the work generally was more prosperous.

A second attempt to establish a school was made at Bergen in 1846, where now are seven schools in active operation, with about 2,000 scholars. These are all well arranged and well managed, the Lutheran, Baptist, Methodist, and Free Churches participating in the work. One of them two years ago increased from 60 children to 250 within three months. Another was visited some time since by one of our Yorkshire friends, who found nearly 400 scholars present, and was very much pleased with all he saw. The order was good and the singing excellent. At the superintendent's request he gave a short address, speaking, among other things, of the deep interest the Sunday-school children of England are taking in the schools of the Continent. At the close of his remarks, as if moved by one impulse, all in the room rose to their feet. The superintendent asked if they would not thank their visitor for his kind words and send by him their Christian greetings to their English brothers and sisters, when all immediately responded with a fervent, energetic "Ja, tak" (Yes, thanks).

Apart, however, from these and a few other early isolated efforts, the name of Sunday-school, less than twenty years ago, was, practically, almost unknown. The work is still very far behind that of Sweden, and makes much slower progress. It must, indeed, be still regarded as new in Norway, the character of the people in respect to any fresh religious movement being on the whole suspicious. They stick tenaciously to their old customs, and hold loyally, in outward profession at least, to their old church. Yet, though many are truly pious, devout and God-fearing, with the great mass religion has become a mere form, without heart or life. The preaching of the Gospel has been so mixed up with things that are false and misleading, that numbers have lived and died in

and ignorance of the true way of salvation. The higher classes generally do not take much interest in the Sunday-school, and seldom send their own children to it, regarding it—as, indeed, too many in England still do—as intended rather for the children of the poor and uneducated, than as the place provided by the Church for Bible study on the part of all. The State clergy, as a rule, are somewhat ignorant and intolerant, looking with disfavour upon Dissenters, and are indifferent or opposed to Sunday-school enterprise. Nevertheless, there are many honourable exceptions, and the more enlightened and liberal-minded not only sympathize with, but are increasingly taking their part in that movement, whose power of spiritual awakening is so much needed. Consequently, the work has made some growth and is steadily advancing, there being now over 22,000 scholars—15,000 in connexion with the Lutheran or State Church, 4,000 with the American Methodist Episcopal, and the rest with the other Free Churches. Much yet remains to be done for the further development of the cause; but those who have engaged in it during recent years have great reason to thank God for what has been accomplished. They are full of hope and courage, and feel sure that His continued blessing will not be withheld.

The schools in Norway do not generally assemble in comfortable rooms as in England, but in churches and chapels, in public halls and private houses, in huts and barns. Some even meet in the woods, in cases where the ecclesiastical authorities prohibit the use of a room, and can only be held in the summer time. We have such a school before our mind's eye now as we write. It meets in a peasant's hut; the floor is of hard dry earth; a peat fire burns in one corner; there is no chimney, and the smoke escapes as best it can; there are no maps nor pictures, no forms nor chairs, no black-board nor desk. The teacher—who is superintendent, secretary, and teacher all in one—stands as he reads and speaks. Bibles are so dear that only few scholars possess them. Notwithstanding such disadvantageous circumstances, good is being done. A little boy recently died very happy in Jesus, and several of the elder scholars meet together for prayer every Tuesday night.

For some time one of the Swedish missionaries employed by the London Sunday-school Union made occasional journeys in Norway. Three years ago, however, as the work gave signs of considerable advancement, one was appointed definitely to that country, whose labours have been most zealous and self-denying, as the following figures testify. During the past quarter he has travelled 2,000 miles, and held altogether 85 meetings of various kinds, addressed 32 gatherings of children and 20 of adults, attended 9 teachers' meetings, 6 for singing practice and 6 for united prayer, besides taking part in 4 Sunday-school festivals, starting 2 new schools, and establishing a new local Sunday-school Union.

A Union has lately been formed for the supervision of the work throughout the whole country, having its head-quarters in Christiania, and it is hoped that this step will greatly conduce to the consolidation and extension of the cause.

Good useful literature, specially adapted to assist teachers, is by no means abundant. Magazines, lesson-notes, text-books, Scripture manuals, maps, black-boards, etc., for Sunday-school purposes, are well-nigh non-existent. Even if they were to be had, many of the teachers are too poor to buy them. Hence, the missionary has himself to be, as best he can, a "living book," "known and read" by those to whom he ministers, through his addresses, sermons, model-lessons, conferences, and the stimulus and encouragement which his visits impart.

The following extract will serve as an illustration: "I stayed here four days, gave two addresses to parents, preached two sermons to the young, and held two teachers' meetings, at which I spoke, first of the necessity and then of the influence of our work. The friends were greatly encouraged, the international lessons were introduced, the schools were better organized with infant classes, the singing was improved, the number of scholars was increased, and the Lord gave His blessing."

For three years the London Union has largely aided in publishing a little magazine called *Solskin* ("Sunshine"). By means of the Gospel as taught in the Sunday-school the sunshine of God's love is being shed abroad in the hearts and homes of many people in that northern land. May all our readers help forward that blessed work!

Evangelical Alliance.

WEEK OF UNIVERSAL PRAYER,

JANUARY 1—8, 1888.

We make no apology for again publishing the suggested subjects for the approaching Week of Prayer, which it is earnestly hoped will be generally observed in all parts of the world. Copies of the programme will be forwarded on application to the Secretaries of the Alliance, 7, Adam Street, Strand, London.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 1—8, 1888.

The following subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alterations in detail:—

Note.—It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession, and in prayer for families and for the afflicted.

Sunday, Jan. 1.—Sermons:—"Lift up your heads; for your redemption draweth nigh."—Luke xxi. 28. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."—1 Peter iv. 7. Compare Rom. xiii. 12; 1 Cor. vii. 29; Eph. v. 16.

Monday, Jan. 2.—Thanksgiving:—For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of grace; for the enduring goodness of God; for answers to prayer during the past year; for the growing spirit of Christian unity; for the maintenance of peace on earth; for ever-widening fields open to the preaching of the Gospel; for souls gathered into the Kingdom; for the present awakening among God's ancient people Israel; and for all who have dedicated themselves to the service of Christ. Psa. xxiii., xxx., lxvi., xcviii., c., cii., cxxxiii., cxlvi.; 1 Sam. ii. 1 to 10; 1 Chr. xxix. 10 to 15; Is. xii., xxvi. 1 to 9; Luke xvii. 11 to 19; Eph. i.; Rom. xii.

Tuesday, Jan. 3.—Confession:—Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language, and Sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralizing trades, or exciting hatred between nations; also of luxury and the wasteful use of God's gifts by some classes of society, and, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful. Psa. xv., xxxii., li., lxx., lxxx., xc., cxxx.; Hosea v. 15 to vi. 7, xiv.; Mic. vi.; Neh. i.; Jer. vii. 1 to 16, ix. 1 to 9, xviii. 5 to 17; Ezek. xiv. 12 to 23; Hag. i. 2 to 11; Dan. ix. 3 to 19; Luke ii. 1 to 18; James iv.; Rom. iii. 9 to 26.

Wednesday, Jan. 4.—Prayer for Families:—For the hallowing of the home in all its relationships,—for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalided members of the family; for domestic servants; for both teachers and taught in Universities, Schools, and Colleges, and for Sunday-schools; for Associations of Young Men and of Young Women, and for every effort to protect the immature against temptation, and to equalize the standard of morality for both sexes. Psa. i., xxxiv., lxxviii. 1 to 8, cxiii., cxix. 1 to 16, cxxvii., cxxviii., cxxxi., cxxxiii.; Deut. vi.; Prov. iii. 1 to 26, viii. and ix., xxiii. 12 to 35, xxxi. 10 to 31; 2 Sam. vii. 18 to 29; Mal. ii. 11 to 16; Mark ix. 3 to 16; Matt. xviii. 1 to 14; Eph. v. 22 to vi. 9; Col. iii. 12 to iv. 1; Titus ii.; Eccl. xi. 9 to xii. 7.

Thursday, Jan. 5.—Prayer for the Church of God:—For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's-day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the Spirit of Truth to guide students of His Word into a fuller understanding of it; for Bishops, Pastors, Evangelists, and Church Councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; and for the speedy coming of our Lord and Saviour Jesus Christ. Psa. xlvi., xlviii., lxxxiv., lxxxvii., cxxii., cxxxii.; Gen. xxviii. 10 to 22, xxxii. 24 to 32; 1 Kings viii. 22 to 30; Isai. liv.; Joel ii. 23 to 32; Jno. xv., xvii.; Eph. i. 15 to 23, ii. 11 to 22, iii. 14 to 21, iv. 1 to 16; 1 Cor. xiii.; Rev. xxi. 1 to 7.

Friday, Jan. 6.—Intercession for Missions:—For the quickening of a missionary spirit, and for the power of the Holy Ghost upon the preaching of the Word; for all agents in Gospel work, that they may be kept humble, devoted, and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for Mission Colleges, Bible and Tract Societies, and the spread of vernacular Christian literature; for the conversion of Jews, Mohammedans, and heathen to the faith of Christ; for the overthrow of all false religions; for the more complete opening up of

Africa to the light, and the cessation of its slave trade; and for a blessing on all Missionary Conferences to be held this year. Psa. ii., lxvii., lxxii., cx., cxxvi.; Isai. xl. 1 to 9, xxv. 6 to 9, xxxv., xl., xliv., lv., lx.; Matt. ix. 35 to 38, xiii. 24 to 33, xxviii. 16 to 20; John xii. 20 to 32; Acts x. 34 to 48, xvii. 22 to 31; Rom. x. 1 to 15.

SATURDAY, JAN. 7.—Intercession for Nations:—For kings and for all that are in authority, that we may lead a quiet and peaceable life; for legislators and judges, that laws may be wisely made and administered; for the abolition of the opium traffic and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travellers; for the deliverance of the nations from the superstition and idolatry of Romanism; for a kindlier feeling between classes; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread of a pure literature; for all philanthropic work among the suffering or degraded. Psa. xx., xxxiii., xlvii., lxi., lxv., lxxv., lxxxii., cvii. 31 to end, cxliv. 9 to 15; Prov. xxxi. 1 to 9; Jer. v. 20 to 29, xviii. 1 to 17; Ezek. xxxiv. 1 to 16, xlvii. 1 to 12; Rom. xiii.; 1 Tim. ii. 1 to 8; 1 Peter ii. 13 to 25.

SUNDAY, JAN. 8.—Sermons:—"Be ye steadfast, unmoveable, always abounding in the work of the Lord."—1 Cor. xv. 58.

The usual West-end meetings convened by the Council of the Alliance will be held (D.V.) at Steinway Hall, Lower Seymour Street, Portman Square, commencing at 11.30 each morning during the week, from Monday, Jan. 2, to Saturday, Jan 7. The Chairmen will be Sir R. N. Fowler, Bart., M.P.; General Sir R. Phayre, George Williams, Esq.; Edward Bailey, Esq.; Sir William Willis; and Donald Matheson, Esq. The addresses will be given by the Revs. H. W. Webb Peploe, Mark Guy Pearse, C. B. Symes, Dr. D. MacEwan, and J. F. Kitto.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, November 10; the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Paterson.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Denton, Birkenhead.
Mrs. Crosland, Harrogate.
Miss Scoresby Jackson, Gorebridge.
Mrs. Robertson, Upper Norwood.
Lieut.-General Brownlow, Norwood.
Mrs. Brownlow, Upper Norwood.
Mrs. Woolterton, Upper Norwood.
Mrs. Arthur Paul, Upper Norwood.
Miss Franks, Upper Norwood.
Miss Lyon, Upper Norwood.
Miss E. Freeman, Upper Norwood.
Mrs. Williams, Upper Norwood.
Mrs. Hayman Dod, Upper Norwood.
Mrs. Luckie, Armerley.
Mrs. Davis, Upper Norwood.
Miss Goodall, Upper Norwood.
Dowager Lady Abercromby, Hyde Park.
Mrs. Budden, Upper Norwood.
Mr. J. B. Mackie, Reading.
Mr. P. Davis, Reading.
Rev. N. A. Ross, Reading.
Rev. J. H. Storrs, Reading.
Mr. R. J. Michie, Reading.
Mrs. Fillitter, Ashbourne.
Rev. C. F. Warren, Ashbourne.
Mrs. Littleton, Ashbourne.
Mrs. Lomas, Ashbourne.
Mrs. Dixon, Ashbourne.
Rev. C. B. Sneyd, Ashbourne.
H. Ingram, Esq., Ventnor.
J. St. V. Parker Jervis, Esq., Longton.
Rev. W. A. Hammond, Lowestoft.
Miss R. Balfour, Lowestoft.
Rev. F. R. Powell, Lowestoft.
Miss K. M. Johnson, Beccles.
Rev. H. G. Johnson, M.A., Beccles.

DEPUTATION WORK.

Mr. Arnold reported, on behalf of General Field (who was absent on holiday), a drawing-room meeting held at the residence of General Graydon, Upper Norwood.

Mr. Arnold stated that since the last Council meeting he had attended drawing-room and other meetings at Derby, Ashbourne, and Lowestoft.

OBITUARY.

The Secretary reported that shortly after the last Council meeting information had been received of the somewhat sudden decease of Mr. Robert Johnston, who had for many years been a member of the Council, and had rendered valuable service to the Alliance, especially in auditing the accounts year by year.

The Council desired to convey to Mrs. Johnston the expression of their deep sympathy with her in her bereavement.

TESTIMONY IN REGARD TO FUNDAMENTAL TRUTH.

It was reported that the Special Committee had met and agreed upon the following general subjects for addresses at the proposed meetings:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The scriptural doctrine of sin and its punishment.

3. The atoning sacrifice of the Lord Jesus Christ, and the justification of the sinner by faith alone.

A Sub-committee had been appointed to formulate the specific divisions of the topics for the various speakers.

The date proposed for the series of conferences is March next.

PROPOSED PROTESTANT COMMEMORATION.

A communication was read from the Secretary of the Protestant Alliance calling attention to the proposed celebration next year of the Tercentenary of the defeat of the Spanish Armada, and the Bi-centenary of the accession of the Protestant Dynasty. In his communication Mr. Guinness expressed the hope that the Council of the Evangelical Alliance would appoint representatives.

It was agreed that this Council should be represented upon the Committee.

UNIVERSAL WEEK OF PRAYER.

The Secretary reported the arrangements made for the usual meetings at Steinway Hall during the Week of Prayer.

UNITED STATES BRANCH.

A printed communication from the United States Branch announcing a special conference to be held at Washington in December next, was laid upon the table, and the Secretary was instructed to convey to the New York Committee the expression of the earnest desire of this Council for a blessing upon the proposed National Conference in the United States.

CASH STATEMENT FOR THE YEAR.

The cash statement for the year ending Sept. 30 last was laid on the table, and the Secretary called attention to the gratifying circumstance that the subscriptions and donations to the general funds of the Alliance amounted to about £200 more than in the previous year. A large part of this increase was due to the revival of interest in Scotland resulting from deputation visits to that country during the year. The expenditure for the year had also been increased by several special items, but after allowing for all liabilities, the statement showed a balance of some £84 in favour of the Alliance.

DEPUTATION WORK.

At the last Council meeting Mr. Arnold gave a report of his recent deputation work. On Tuesday, October 25, the Miss Newtons gathered a number of Christian ladies and gentlemen at their residence, the Leylands, Derby, when the Secretary had the opportunity of speaking upon the recent work of the Alliance at home and abroad.

In the afternoon of Wednesday, October 26, a drawing-room meeting was held at Birdsgrove, Ashbourne, by the kind invitation of Mrs. Marcus Wright. There was a large attendance, including several clergymen. The Rev. A. Evill presided, and after reading of the Scriptures and prayer, called upon Mr. Arnold to give his address, which was listened to throughout with much interest. Brief reference was made to the principles of the Evangelical Alliance, and also to the progress made during recent years in eliciting the sympathy of Christians throughout the country. The Secretary also spoke upon the results of the observance of the Week of Prayer in many lands, and also of the success which God had given to the efforts of the Alliance on behalf of persecuted Christians. In the evening of the same day the annual public meeting of the Ashbourne Branch was held, under the presidency of the Rev. W. Sandford, Rector of Edlaston. Addresses were given by the Rev. C. F. Warren and by Mr. Arnold.

On Thursday, November 3, the Miss Bignolds held a drawing-room meeting at their residence, Claremont House, Lowestoft. There was a large attendance, and the Rev. T. Chapman presided. The Secretary's address, touching upon the home and foreign work of the Alliance, evoked much sympathy and interest.

SOUTH LONDON BRANCH.

The usual monthly social meeting of the Committee and friends of this Branch was held on Friday, October 14, at the residence of Mr. and Mrs. John Benham, at Clapham Park.

After reading the Scriptures and prayer, Mr. Benham welcomed the guests.

It was resolved that meetings for united prayer in connexion with the South London Branch, to be held the first week in January, be arranged by the Secretary of the Parent Society; and the Hon. Sec. of this Branch (the Rev. Aaron Sternberg), Missionary to the Jews in Russia, was then called to address the meeting. After reference to his appreciation of the Evangelical Alliance, its principles and work, he spoke particularly of its testimony to the truth at the Salle Evangélique at the

great Paris Exhibition, in which he took part, when many heard what they have never forgotten. Mr. Sternberg then gave interesting details of his work among his own countrymen, the four millions of Jews in Russia. Being now an English subject, he could work better on that account among his people. One of the difficulties in missions to the Jews is their belief that in time all the world will become Jewish. He had heard the same sentiment from the preacher in Portland Place Synagogue. Protesting that the Jews in London and Paris were not up to the mark in their religious observances, and reproaching them for their neglect, he said that the New Year's festival and the day of atonement were the only days on which some English Jews take their places in the synagogue. The Russian Jews were strict Sabbatarians, and charged Christians with being breakers of the Sabbath. They do not believe in the divinity of the Messiah, and will not hear of Christ as the Anointed One; but look for a temporal Messiah, who shall be their king, and lead them back into their own land. Many Jews, however, have followed the example of the woman of Samaria, and have asked for drink, and have received the living water of the Word of God. When the speaker was converted to the Christian faith, his own relations cast him off as an apostate, and sat on the ground seven days to mourn for him, because he had received Jesus. His wife began to learn Hebrew, and going to his father, who would not speak to him for eight years, she read to him a psalm in Hebrew. It so struck him that he was induced to read for himself. Had the speaker preached Christ at first, he would have been stoned; but now he has been sent for by many thousands, who desire that Christ may be preached to them. In the province from which he came 400,000 Jews received him gladly. His experience has been that wherever the Sabbath is kept, and the people are sober, they are stronger in physique, and more moral. England is famous for drunkenness, and France for Sabbath-breaking. The Jews generally are sober and Sabbath-keeping. He was introduced to a meeting of Jews, who were reading the Talmud in relation to the laws of property, and when asked why they consulted that book instead of the Russian law, they replied: "Because we are going to return to our own land. We are scattered on account of our sins." Mr. Sternberg replied: "Arise, and shake off the dust, and let me prove to you who believe in a Messiah, that it is by the son of Jesse the Bethlehemite, that salvation shall come to your souls." Baron Rothschild has eight colonies of Jews in Palestine; and the Baroness Burdett Coutts had offered to bring water from the Pools of Solomon to fill up the valley of Jehoshaphat, but the Sultan refused permission. The speaker concluded by saying that he had visited many schools in Jerusalem, where the children were delighted to hear the Gospel.

Mr. A. J. Arnold, Secretary of the Parent Society, spoke briefly upon the recent Conference of the Alliance at Aberdeen, which had been a great success, all the meetings being largely attended, and the evening gatherings numbering some 2,500 persons. The able addresses given by leading men of various churches had been greatly appreciated, and it was believed that much blessing would follow the meetings. Mr. Arnold next referred to the great revival of interest in the work of the Alliance manifested in Scotland during the last few years, nearly 300 new members being added this year alone; and the contributions received from Scotland had been larger during the past twelve months than in any previous year in the history of the Alliance. The speaker added that throughout England the same signs of increased interest in the principles and work of the Alliance were visible, as evinced by the large accessions to the membership, some 850 being enrolled through the London Council alone. In the course of reference to the foreign work of the Alliance, the speaker mentioned that a memorial, signed by various branches of the Alliance, had just been placed in the hands of the Emperor of Russia, pleading for religious liberty for the oppressed Lutheran Christians in the Baltic provinces of that empire.

The meeting closed with prayer.

On Friday evening, November 18, the monthly social meeting was held at the residence of Mr. and Mrs. Thomas Aggs, Clapham Common. Addresses were given by the Rev. E. Vanorden, from Brazil, and Mr. Baghdasarian, of Brousa, Turkey. We regret we are unable in our present issue to give a summary of these addresses.

The following resolution was unanimously adopted upon the death of Sir William M'Arthur, K.C.M.G.: "That this meeting desires to express its sincere condolence with Lady M'Arthur on her bereavement, and to manifest its deepest sorrow at the sudden removal of one who for nearly 30 years had by his hospitality and co-

operation won the respect and affection of his fellow committeemen. By Sir William M'Arthur's decease the Committee has lost a generous supporter and a kind friend, and, while anxious to show its great esteem for him, wishes to express its most genuine sympathy with his widow and relatives in their sorrow."

LANGHOLM BRANCH.

The twenty-ninth annual meeting of the Langholm Branch of the Evangelical Alliance was held on Tuesday, Nov. 8. In the afternoon, at three o'clock, the Rev. W. Ballantyne presided over a prayer meeting held in the North United Presbyterian Church.

In the evening, at seven o'clock, a soirée was held in the Temperance Hall, which was presided over by Colonel Malcolm, of Burnfoot, President of the Langholm Branch. The attendance, though not large, was representative of the various denominations in the town. Colonel Malcolm was accompanied to the platform by the Rev. Messrs. Howard and Sloan, and Mr. Wellesley C. Bailey, of Edinburgh, Secretary to the Mission to the Lepers in India. There were also present the Rev. W. Watson; Rev. Mr. Wilson, Canonbie; Rev. J. T. Falside, Eskdalemuir; Mr. W. E. Robertson, Roseyale; Mr. R. Smellie, etc.

After devotional exercises, the Chairman gave an account of the recent Annual Conference of the Alliance held at Aberdeen, and which he attended. He spoke of Professor Charteris's address on the difference between ecclesiastical and spiritual union, and Dr. Sinclair Paterson's address on sacerdotalism and infidelity, and concluded by reading an extract from the closing speech of their President (Lord Polwarth), which appeared in the October number of *Evangelical Christendom*.

The Rev. Mr. Howard said it gave him very great pleasure to come to Langholm again and give practical expression to his belief that there is a common union amongst the people of God through the whole length and breadth of the world. He wished shortly to direct their attention to one of those beautiful figures they had in the Word of God suggestive of unity—one that was very familiar to those who read their Bibles, the beautiful figure used by Paul—the temple. What were the thoughts that naturally arose when they thought of a temple? Design lies at the foundation of the building. God had a design, God had a plan. They could not for a moment think that He changes His plan, that He had to reconsider, that He had to take down part of the building and alter it now and again. They could not think of a temple without closely associating with it unity. It was one of the marks of a master mind in an architect that there was one grand leading thought in the whole, and so there was unity. He thought they might almost make a distinction between unity and uniformity. In the temple of God this would be manifested day by day that there was unity. They had been hearing of the black negro and his peculiar ways, but wherever the particular stones of the temple may be quarried all the diversity disappeared as time went on. The temple not only implied and suggested design and unity, but it carried another thought, and that was the great thought—stability. It was not a tent that might be blown over; it was a temple of stone, that would stand all the storms of hell and the opposition of man. Then they not only had design, and unity, and stability; but they had purpose. If they built a house it was for a purpose. What was God's purpose in reference to this temple? It was that He may enter there Himself to dwell; it was the temple of the living God. If God has built His temple, had He not a lawful right to take possession? If they built a house, they took possession of it. What part of that temple shall He possess? Is He a guest that they would hide away? He must take full possession. Mr. Howard concluded by hoping that they might more and more give expression to the unity with their hearts and lips.

Mr. Bailey, referring to Mr. Howard's address, said: Some very strange stones had been dressed in that temple from time to time—stones from very strange quarries. Some were being dug in very queer places, and were being gathered in from every part of the world. He said it fell to his lot to say a few words about a work that might be new to most of them. He found people who asked—"Are there still lepers?" He had an experience of twelve years among them in India. They had hundreds of thousands suffering from the very same disease that they read of in the Word of God. Doubtless their minds would go back to the story of Naaman, and to the more wonderful story of the poor leper at the feet of Jesus. We find them in many parts of India, just as much

contacts as those they read of in the Word of God. Mr. Bailey furnished his first translation to lepers. They were met for morning worship, and as he looked into their poor hopeless faces he felt interested in them. It was with these lepers that he got the few words of their language. Leprosy was not a skin disease, but it permeated the whole man, and that being the case, it was impossible to eradicate it. Sometimes lepers lose their hands and their feet, as well as their hearing, their taste, and their sense of smell. It was a wonderful type of sin in its numbing influence. The poor lepers are found to be very sensible, and many of them readily receive the Gospel. The society with which he was connected carried the Gospel to these poor sufferers, and endeavoured to relieve their dreadful sufferings and provide for their simple wants. They tried to interest the missionaries in their work, and God had set His seal upon it.

Mr. Sloan, after reading the 15th verse of the 2nd chapter of the 1st Epistle of John, said they had been hearing of a glorious unity and of a horrible disorder. They had heard that their bodies were temples of God's house, and that these bodies had been corrupted by sin. There were two loves spoken of in the verse he had read—the love of the world and the love of the Father. The love of the Father was that perfect unity of which they had heard. They were to love not the world, because it was not God. Why was that brought forward as a reason? Because God created every one for a definite purpose, and that purpose was to love Him. Until they loved God they would never know what it was to be satisfied. God himself and God alone could satisfy their hearts. Did they know that they would pass out of this state, where they had so much to take up their attention, and pass into a state where they would have God alone to satisfy? God wants all to come unto Him, and depend alone on Him for satisfaction. The world was passing away; God only endureth for ever. Mr. Sloan concluded an earnest address by urging his hearers to make the Lord Jesus Christ the centre of their life. There was only perfect unity in Him.

The Chairman having thanked the various speakers for their addresses, the Rev. W. Watson brought the meeting to a close by engaging in prayer and pronouncing the Benediction.—(Extracted from the *Bibliothèque Évangélique*.)

CONTRIBUTIONS RECEIVED FROM OCTOBER 21 TO NOVEMBER 18, 1867.

	£	s.	d.
Lieut.-Col. and Mrs. Tidgway	1	1	0
Miss Hicks	0	1	0
Miss Wilson	0	1	0
Lieut.-Gen. and Mrs. Beresford	0	10	0
Mrs. A. Field	0	10	0
Mrs. Lyon	0	10	0
Mrs. Hayman Dell	0	5	0
Miss Leslie	0	2	0
Miss Hodgson	1	1	0
Dowager Lady Abercromby	1	1	0
The Misses Page	1	1	0
E. Hutchinson, Esq.	1	1	0
Rev. A. Stamp	0	10	0
Miss Mary Jones	0	17	0
Gen. Sir W. and Lady Outhwaite	1	1	0
E. Bailey, Esq.	0	1	0
Miss A. M. Bailey	0	1	0
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G. Williams, Esq.	1	1	0
Lieut.-Colonel and Mrs. Frank White	0	5	0
Miss Purple	0	1	0
Rev. W. Fitch	0	10	0
Subscriptions, Gamptoll	1	1	0
Rev. R. Le Fevre	0	10	0
F. Aumonier, Esq., and Mrs.	0	5	0
W. Rodgers, Esq.	1	1	0
Rev. J. Hancock	0	10	0
Miss Dorothy Jackson	1	1	0
Mrs. Hawkes	1	1	0
Rev. W. H. Hawkes	0	10	0
R. Wright, Esq.	0	5	0
T. F. Wright, Esq.	0	10	0
Rev. F. Shaw Cook	0	2	6
Collection at Downingtown Meeting at Anderson	0	9	0
Rev. C. H. Sharpe	0	7	0
Mrs. C. H. Sharpe	0	10	0
Colonel Pringle	1	0	0
Colonel Gibbs	0	1	0
Mrs. Salem Kerr	1	0	0
Rev. Principal Douglas	0	10	0
Rev. Dr. J. M. Mitchell	1	1	0
Mrs. Anderson	1	1	0
W. M. Gunn, Esq., and Wife	0	5	0
Reading Subscriptions, per R. T. Blands, Esq.	27	17	0
Sandham Subscriptions (additional), per Miss Sandham	1	1	0
Miss Sandham	1	1	0
J. Ingoldby, Esq., and Mrs.	1	1	0
Miss Bond	0	10	0
Miss Brown	1	1	0
Wymondham Subscriptions, per Miss Warner	0	10	0
Major-General Gaspey	1	1	0
Miss Baker	0	1	0
J. Warren Bishop, Esq.	0	10	0
Captain Hampton, R.N.	1	1	0
E. Bridges, Esq., and Mrs.	0	10	0
Mrs. Hillsborough Woodcock	0	10	0
Mrs. Bent	0	10	0
Mrs. Pugh	0	5	0
Gen. and Mrs. Wilbraham	0	1	0
A. G.	0	10	0
Colonel, Mrs., and Miss Dawson	1	1	0
Rev. E. Long	0	10	0
Tunbridge Wells, per Rev. G. Jones	7	0	0
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Rev. John Roberts, R.N.	0	5	0
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Rev. Dr. Hawkes	0	5	0
Miss Hawkes	0	5	0
W. R. Hickey, Esq.	1	1	0
Major and Mrs. Robertson	0	5	0
Mrs. Bowman White	0	5	0
Colonel White	0	5	0
Miss Gosling	0	10	0
C. Trueller, Esq.	1	1	0
Southampton Subscriptions, per R. E. Gee, Esq.	5	10	0
Miss Griffith	0	1	0
Lieut.-General and Mrs. Boyd	1	1	0
M. Michell, Esq., and Mrs.	1	1	0
Rev. W. Jackson	0	1	0
Mrs. Mackelvie	0	1	0
Miss Hanby	0	1	0
Rev. Alex. Wilson	0	10	0
J. L. Chapman, Esq.	0	10	0
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Rev. J. Roberts	0	10	0
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Mrs. Hanson	1	1	0
J. Hampden, R. Hanson, Esq.	1	1	0
Miss Hooke	0	10	0
Rev. W. Blaney	0	10	0
J. A. Haig, Esq.	0	10	0
Miss Peach	1	1	0
Rev. J. Strong	0	1	0
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D. E. Milligan, Esq.	1	0	0
Miss Williams	1	0	0
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Rev. L. Pope	0	10	0
Miss Hooke	0	0	0
Miss Knox	1	10	0
Hon. C. G. Legge	1	1	0
Sums under 5s.	0	4	0
1866 CONTINUED.			
Sums, Twelve Sundays	0	1	0
Mr. R. Owen	0	10	0
R. Williams, Esq.	1	1	0

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*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B. and Mr. A. J. Arnold), or to the Treasurer.